

THE
PRACTICE
OF
REPENTANCE,

Laid downe in sundry
directions, together with the
Helps, Lets, Signes and
Motiues.

In an easie Method, accor-
ding to the Table prefixed.

By THOMAS TAYLOR,
Dr. in Diuinity.

The second Edition.

Reviewed and corrected by the
Author.

LONDON,
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T. Taylor

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in position (monibbs alitorem)

To the Reader.

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Ourteous READER,
this little Booke; be-
ing with too much
haste published be-

fore I was aware, as thou mayst
well perceiue by many faults
both in the words and sense,
through the oversight of the
writer, & vnacquaintance with
my abbreviations, by which in
writing I am willing to spare my
owne time and labour; I could
not now chuse but doe what
should haue been done before it
was made so publicke, namely,
reade ouer the printed book, and
giue it such a castigation, as I
might now in this edition owne
it, which in the former (though
my name was affixed) I did not.
The Booke being sinall, my la-

To the Reader.

bour could not be great (especially, seeing I intended not any materiall addition) neither in the first modell, nor in the second reuiew. Whatsoever it is, strong importunity drew it from me; and God, who gaue it acceptance amongst his people, when it was not altogether so well formed, follow it with his further blessing now somewhat reformed, that it may adde somewhat to thy stature in grace, and further thy repentance, which these heauie times call seriously for: And so thou mayst further him in the same way by thy prayers, who resteth

Desirous of thy welfare,

THO. TAYLOR.

A

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TREATISE
Wherein is handled

the PRACTICE of

REPENTANCE

LUK. 13. 3.

Except yee Repent, &c.

CHAP. I.

The ground of the Treatise.



In this, concerning
 the occasion of
 this Text
 and Argument, in
 which this
 is handled

Upon occasion
 of Peter's repentance, which I have
 opened

The great
 plague in
 the year
 1611.

opened vnto you, I entered into a more serious consideration of the duty, and conceined,

I That Precepts and Examples goe best together; and therefore I would giue directions, as well as incitations, how to imitate so worthy a patterne.

a As at all times, so at this time especially, the vrging of the Doctrine of repentance, is not onely not *unseasonable*, but very *necessary*: For,

The great
Plague in
the yeare
1624.

I A great Iudgement, neuer to be forgotten, was lately vpon vs; we then promised, and vowed repentance and amendment, if God would bee pleased to remember his own name of Grace and Mercy, and our prayers. But we haue forgotten all, and dealt unfaithfully with the Lord: for where is the reformation of any one thing in publike or private; in Court or City; in Churches, in Houses; in persons or behauiours?

oura? Are not former finnes as
rise, as vnrepented, vnreformed,
as euer before? pride, prophane-
nesse, drunkennesse, swearing,
ryot, excesse, vnnmercifulnesse,
while your bills bring you in some
starued in your streets? Nay, are
not things growne farre worse
than before, since we dissembled
with our tongues? Had it not
beene a lesler plague for numbers
to haue beene buried of the
Plague, than to suruiue, to heape
vp so many finnes against God,
against their owne vowes, and
promises?

2 As it is a fearefull present
Iudgement, to forget that Iudge-
ment so lately past; so, many are
the signes, as the iust causes are
many, of Iudgements to come,
which lye in ambush against vs,
and not farre remote from vs: so
as wee had need generally to be
called to *repent, if wee will not all
perish.* As Pharaahs counsellors,

Exod. 10. 7

so may we say; What, wilt thou see all Egypt destroyed, before thou obey Gods commandment in letting them goe? shall wee still stand it out, till inevitable destruction ouertake vs?

2 The true desire of every godly Minister, and man of God, must be to prevent Iudgements from a people for which purpose we must leade them in the exercise of Repentance, which our Text will teach vs to be the onely meanes to auoide perdition. And wee want not examples of the best Euangelicall Preachers that euer were, to presse hard this point; especially in a secure age, such as ours is. Iohn Baptist here began, *Mark 6. 12. Repent, for the Kingdome of God is at hand.* Peter to them that were pricked in their hearts, here began, *Acts 2. Be Baptized, & repent; Nay, Christ himself did it, Repent, for the Kingdome of God.* &c. Many condemne pressing

pressing of Repentance, as too
Legall, who seeme ignorant, that
the Law knoweth no Repen-
tance.

Our late
Liber-
tines and
Antino-
mists.

Now the occasion of the
words; and scope of our Saviour
in them, is this: Some come vnto
Christ, & tell him of heauenewes,
that Herod had taken the *Galile-
ans*, & slain them, mingling their
bloud with their sacrifices. Like
enough they came to entangle
him; for if Christ shall patronage
the persons; they haue an accu-
sation, that hee were a friend of
Rebels and seditious persons: If
hee shall speake against *Pilate's*
cruelty, they will accuse him to
Pilate, as an enemy of authority:
If he shall approue of *Pillas's* fact,
and tyranny, then will they ac-
cuse him, to the people as one
that abetteth the cruelty, of the
Romane President, against the li-
bertie of the Iewes. Thus can
wicked men, and doe, lay snarés

and traynes euery where against the members of Christ; euen from Gods iudgements, whereof they should make better vse, they can feed and excite their owne malice against the Saints: As the Heathens against Christians, as the causes of all plagues, famine, drought, &c.

But our Lord, being the wisdom of his father, bewraieth, herein his diuine wisdom, who seeing that hee cannot answer without danger, cyther to the persons or the fact, either to approve, or reprove it; hee passeth that, & bringeth them to a iudgment at home in *Ierusalem*, by the fall of the Tower of *Siloam*; yea, and leadeth them into themselves, to consider not so much what sinners others be, as themselves, who if they *repent not*, shall *perish* as other sinners doe.

His loue, and desire to doe them good, who intend euill against

against him. For, perceiving that they make a wrong use of this judgement, supposing, & concluding the Galileans were greater sinners than others or themselves, he laboureth to reform the judgement, & earnestly inviteth them to repent, repeating the same words, both in the third & fifth Verses. Thus must his Ministers and servants doe, meekely instruct the contrary minded, urging, and waiting upon God will give Repentance.

2 Tim. 2.
25.

In the words are three parts:

1. An implication of his Authority: *I tell you.*

2. A correction of their wrong censure. *Alas,*

3. A direction to prevent judgments from themselves. *Unless ye Repent.*

1. The authority is Christs own authority: *I tell you.*

I, who am truth it selfe, and cannot mis-lead you.

I, who am the Doctor of the Church, and speake by my own authoritie, as neuer the Prophet, Apostle, nor anye Angell of Heauen.

I, who being true God, & omnipotent, knowe and search all hearts, and see and discern all finnes, neuer so secret, in all the degrees and circumstances of them.

I, who am the Iudge of the world, and cannot passe a wrong sentence, I tell you,

All this must quicken our Attention, and settle our Faith in the truth of things here vttered, and to be opened in this text. If the greatnesse of the person moue, here is the mighty God speaketh: If the wisdom of the speaker, a greater than Salomon is here. If an Angell from heauen spake, we would beleue; but here is the Lord of the holy Angels: Will wee heare and beleue.

*Si Christus loquatur,
va ei qui non audit.*
Aug.

leeue a seruant, and not the Master, not the Lord himselfe? But (saith Dives in hell) if one were sent from the dead, they would beleue. Here is one sent from the dead, nay raised by his owne power, and yet will wee not beleue.

2. The correction of their wrong censure vpon this iudgement of others. *Nay*: You aske if they were greater sinners, because of the iudgement which befell them; *I tell you nay*. As if he had said, I say not that they were not sinners, nor not great sinners, nor do I deny but they might be greatest sinners; but not therefore greater sinners, because they were thus smitten by Pilate.

Where our Saniour teacheth vs,

1. Not to iudge of mens persons by their outward condition: for all things fall alike vnto all, that is, of outward things. As the

one dyeth, so dyeth the other, in outward appearance, by sword, plague, casualty: and no man knoweth loue or hatred, by any thing that is afore him, *Eccl. 9. 1.* and *1 Pet. 4. 17.* *Iudgement must begin at Gods house.*

2. This is an vncertaine rule to iudge by; *Moses* and *Aaron* both were shut out of *Canaan*, as well as the searchers: *Abab* destroyeth religion, *Iesiab* restoreth it, yet both shot with an arrow: *Zedekiah*, a wicked man, had his eyes put out, so also had *Sampson* the valiant Iudge of *Israel*, a type of *Christ*; If we should iudge of their persons by their condition, we must needs erre.

3. We must frame our iudgements of mens persons, as God doth, who iudgeth not of men by any outward & perishing thing, but by lasting & spirituall things: he looketh not on *Dives* as rich, nor on *Lazarus* as poore, but accor-

according to the presence, or absence of grace and spirituall riches: Hee iudgeth not by accidents, but substances.

1st. Mis-iudge not thy selfe or others, as loved of GOD, because rich, and outwardly prosperous: commonly the lighter scale is higher, and a rich man, if wicked, & an enemy to goodnes, ought to haue no more fauour and respect among men, than hee hath with GOD, and that is little enough, though as high as *Nero*, *Pharaoh*, alwaies holding offices of relation in diuine and ciuill societies: but else greatness, seuered from goodnesse, is in as great detestation with God, as his sinne is greater.

2 Nor iudge thy selfe hated, for pouerty, sicknesse, temptations: GOD neither chuseth nor refuseth for this.

3 Nor haue the faith of God in respect of persons, to embrace rich

-rich Professours, and despise the
-poore: God doth not so: Grace
-in the poorest man, is as accepta-
-ble to him, as in the richest man.

all 3. y^e The direction to prevent
indgement from themselves:

Except ye repent, ye shall likewise
perish: that is, as miserably and

cruelly. The word (*Perhaps*)
pointeth not out the same kinde

of death, but a destruction not
lesse severe, and a perdition as

miserable, of body and soule. And
some there be, who conceit the

very manner of perdition to bee
not much unlike, and that the

Lord had there respect vnto the
generall perdition of the Iews, by

the Romans, fortie yeares after.
For as Pilate mingled the bloud

of the Galileans with their sa-
crifices, so did the Romans min-

gle the bloud of the Iewes with
their sacrifices at the feast of

the Passouer: for then they de-
stroyed them, & as the eighteen

men

men were slaine with the fall of the tower of Siloah, when they were building it, as was likely; so the Iewes, if they repented not, were to be oppressed, & suddenly slaine in the ruines of the citie and temple, as after it came to passe.

Note 1. In all our conferences, and telling newes and relations one to another, let vs learne to take occasion to edifie one another, and excite to Faith and Repentance, after the example of Christ, who on this occasion exhorteth them to repent. So the Apostle would haue all our speech sauiory, and tend to edification: especially, seeing the iudgements of God breaking out in the Church, & in the World, let vs not speak of them as News to fill vp discourse, but to helpe forward our Repentance and Amendment.

Ephes. 4. 29

Note 2. Euerie man must make

make vse to himselfe of Gods iudgements on others: These men began to condemne them on whom the iudgement fell; and our Lord leadeth them home, to iudge, and condemne, at least amend themselves.

Reason:

1. Gods end of his iudgement on others, is not their condemnation by vs, but our emendation by them.

2. Why else doth the Lord strike others, and spare vs, but that we might be wiser by other mens harmes? that whilst he expecteth our amendment, his bountifulnesse and patience should lead vs to repentance.

3. It is iust with God, that those that will not take example, should make examples: that if they will not bee bettered by other mens harmes, others may be bettered by theirs.

Vse.

Vse. In all spectacles of Gods iustice, every man must enter into himselfe,

himselfe, and search his owne heart, and he shall find that euill of sin, which might iustly bring that, or a greater euill of punishment vpon himselfe, as our Sauiour here implyeth. Thus for a man to begin with his own sins, and lay them in the right scale, will keepe him from insulting ouer them, who haue perished, and cause him to deiect himselfe in true Repentance, lest *hee likewise perishe*. We can see the originall of affliction in others, and exaggerate the sinne, but in our owne we doe not.

Note 3. The only way to preuent deserued perdition, is Repentance; sinne bringeth iudgement, and only Repentance preuenteth it. *Ier. 3. 12, Returne, O thou disobedient Israel, and I will not let my wrath fall, for I am mercifull.* Nineueh was threatned, the time of destruction set, yet Repentance preuented it.

Note 3.

Vya.

Use.

Ezech. 18.
31, 32.

Use. To prouoke vs to repent, that wee may partake of the riches of Gods mercy in the Gospel, to quit vs from the condemnation of the Law. Heare the sweete voice, and warning of the Lord to his people: *Turne yee, turne yee, Oh why will you dye? Except yee turne, yee must dye.*

2. Perswade thy heart of the necessity of repentance; thy sin hath kindled the fire of Gods wrath: he must be iust, and only Repentance is as water to quench this fire.

3. Take timely pitie on thy selfe: why wilt thou treasure wrath still? *Rom. 2.* If thou carest little for thy selfe, pity the Church and Kingdome, *Reuel. 2.* the Church is threatned, *Repent, or I will come against thee.* Beware it be neuer said of thee as of Thiatyra; *I gave her space to repent, and shee repented not: left it*

Reuel. 2.
21, 22.

it follow; And *cast her into a bed of sorrow.*

What Repentance is.

IN Repentance consider,
1. The Treatise & doctrine.
2. The Practice & application.
The Treatise being set downe
to our hand, by sundry worthy
Writers of our owne Age and
Country, I will not further pro-
secute it, than by deliuering and
opening a short description of
Repentance, that we may know
what we are exhorted and inci-
ted vnto.

Repentance is a grace of God,
whereby a Beleuer turneth from all
sine vnto God. Where is,

1. The efficient :
2. the sub-
iect :
3. the act or forme of it :
4. the termes whence and whi-
ther

ther it turneth from *all sinne* to
God.

1 The efficient: It is a grace
of God; both for beginning, pro-
gresse, and consummation: for,

1 It is not in nature neyther
intire; for *Adam* in *innocency*
knew it not: besides, the voice
of the Gospell (the means of Re-
pentance) was not knowne to
man in *intire* nature; but the
first motion of it is *supernatu-*
rall.

And much lesse is it in *corrupt*
nature, without the reuelation
of grace: for

1. Neither have we it in our
selues, being *dead* in sinnes, and
sold under sinne: as naturally
drinking in sin, as the fish doth
water.

2. Neither can wee get it by
any labour or industry of our
owne, who cannot so much as
think one good thought, 2 Cor. 5.
much lesse reach so high a work
as

Ephes. 2. 1.
Rom. 7. 14

as Repentance is. How can earth reach heaven? How can a man melt a stone or Adamant, such as a naturall man his heart is? How can he change a flint into flesh? How can a wandring sheepe returne back to the fold of it selfe; such as in nature vnrenewed we are? *Psal. 119. 176.*

But it is a grace of the Spirit of God; not a *Legall* grace: for the Law knoweth neither repentance for sinne, nor remission of sin. But an *Euangelicall* grace, wrought not by the Law, but by the Gospell.

That it is a supernaturall grace of the Spirit, is proued *Zach. 12. 10.* it is a *pouring out of the spirit of grace and supplication*, *Acts 11. 28.* then *hath God giuen the Gentiles repentance vnto life.* *2 Tim. 2. 25.* waiting if at any time God will giue repentance.

2. The Church goeth to God for it. *Ierem. 31. 18.* *Convert*
thou

thou mee, O Lord, and I shall be
converted. Lament. 5. 21. Turne vs,
O Lord, unto thee, and we shall bee
turned.

Such are the strong re-
sistances and enemies of grace
within vs, and without vs, that
it must bee onely the Spirit of
power and fortitude that must
conquer them. The strong man
hath taken the hold: the Devill
worketh effectually in blinding
the eyes, and taking captiue the
wills of wicked men, to rule
them at his pleasure, 2 Tim. 2.
26. and onely a stronger man can
cast him out.

Luk. 11. 22

Ioh. 16. 3.

Such is the strength of lusts,
and the numberlesse excuses of
sin & sinners, as only the Spirit can
conuince of sinne. Such is the fro-
wardnesse & perversenesse of spi-
rit in euill men, yea, the dead-
nesse and senselesnesse of heart,
obfirmed by wicked habits, and
customs within himselfe, and the

the world without, that all the power of the meanes shall bee frustrate, and ineffectuall to turn the sinner, if the Spirit of God quicken them not with life, and power to this purpose.

Whence it will follow,

1. That wee cannot repent when wee will, as the Atheist thinketh: Repentance is no flower that groweth in our own garden. If the Lord by his Spirit draw us not, wee never run after him.

Cant. 1.3.

Object. But why haue wee so many commandements to repent, if it be not in our power? they seem to be very idle.

Ans. 1. God commandeth vs things that we cannot performe, that wee may know what wee ought to aske of him, saith *Augustine*.

2. Exhortations are instruments, in which the Spirit putteth forth his power, and commeth

*Deus iubet
que non
possumus,
ut nouerimus
quid
ab eo petere
debeamus.*

meth into our hearts.

2. It will follow, that we must beware of resisting the Spirit in this worke, or in the meanes whereby he worketh repentance in vs.

Quest. Tell vs how the Spirit bringeth vs to Repentance.

Ans. 1. *Docendo*: He must teach outwardly. The teaching of the Spirit is necessary to leade vs into the knowledge of our selues, and of God. The former he doth by the *Law*, letting vs see our misery: 1. by sinne, 2. the punishment of sinne. The latter, by the *Gospel*; shewing vs what God is in his Son, and vnto vs, and how ready to receiue vs to grace and mercy.

Euery one must therfore heare the voice of the Spirit in the Ministry, seeing the Spirit, not *without* the Word, but *by* the Word, as an ordinary instrument, worketh Repentance.

Hearc

- Hear the Word,
 Perswading and inviting to Re-
 pentance,
 Promising grace and mercy to
 the penitent,
 Threatning the impenitent, and
 feeding them with iudgement,
Isay 55. 7.

By this meanes the Iewes
 were pricked and conuerted,
Acts 2. 37. By this *Lydia's* heart
 was opened, *Acts 16.* and such
 as refuse and resist the Word,
 are neuer drawne to Repen-
 tance. *Pro. 1.* Because ye would
 not heare my voice, I will not
 heare you.

2. *Ducendo*: by inward mo-
 uing and perswading. The Spirit
 must be *Doctor*, and *Dactor*. This
 inward motion standeth,

1. In changing the minde, to
 see both sin, and the reward of
 sin; what and how great both of
 them are.

2. In framing the will, and
 making

making it of euill good; & bow-
ing it from it selfe, to the willing
of grace.

3. In kindling the affections
with a desire of good, and ha-
tred of euill.

Now therefore if thou woul-
dest truly repent, thou must also
giue thy selfe to bee led by the
Spirit; cherish his motions, af-
fect his graces: for he must not
onely shew vs repentance, but
lead vs into it.

3. If the Spirit be the effici-
ent, and author of Repentance,
then neuer despaire of great sin-
ners: Hee can presently make of
Saul a persecutor, *Paul* a Prea-
cher: hee can easily raise a dead
man from the graue of sinne, let
him be neuer so rotten. Here is
a worke of power, and a power-
full worker.

Neither be out of heart in the
sense of strongest corruption, and
resistance against grace. When
thou

thou seest armies of lusts rise vp
in thee, and whole hostes of re-
bels vp in armes against the
worke of grace; hold on the
combate, and this Spirit of pow-
er shall chase them before thee:
Goe forth in his strength, and
feare not assured victory; grea-
ter is *the spirit in thee, than in the*
world.

1 Ioh. 4.4.

CAP. 3.
Of the subiect of Repentance.

2. **T**He subiect of Repen-
tance is the belee-
uer; the generall subiect of Re-
pentance is a sinner, for Christ
came to call sinners. But because
euery sinner repenteth not; I
say only the beleeuer turneth.

Where I plainly conclude
that question, wherein is more
scruple, than staid wisdom;
That faith goeth before Repen-
tance;

C

tance;

Reason.

tance; & not Repentance before Faith.

Here are 1. Reasons, 2. Cautions.

1. The fountaine must be before the streame, the roote before the fruit, the cause before the effect: but Faith, leaning vpon GODS mercy, manifested in the promise, is the instrumentall cause of Repentance.

Hof. 6.1. Come, let vs turne vnto the Lord: for he hath smitten, and he will heale. The hope of Gods healing, that is, of forgiveness of sins, is the ground of Repentance. *Psal. 130.4. Mercie is with thee, that thou maist bee feared.* Which sheweth, that no man can lay hold vpon God, to feare, and reuerence him, but hee that is perswaded of his fauour.

Amos 3.3

Two cannot walke together, vlesse they bee friends, and man neuer meeteth God in Repentance, while he conceiueth God an enemy; but runneth away from

from him, as a strict iudge. Sla-
uith feare bringeth not a man to
God; but loue, which is a fruit
of Faith, for Faith worketh by
loue: therefore Faith is before
Repentance.

2. True Repentance is a sa-
uing Grace, and euery sauing
Grace is from Christ, *Ioh. 1. 9.*
*No branch can beare fruit of it
selfe, unlesse it abide in the Vine.*
Euery penitent must therefore
receiue Christ, before the gift of
Repentance; and no receiuing
of Christ, but by the hand of
Faith, *Iob. 1. 12.* therefore Faith
must necessarily goe before Re-
pentance.

3. Repentance worketh di-
rectly vpon the heart, to soften
it, to cleanse and purifie it. Now
in Repentance, it is onely the
blood of Christ, that can soften
the hard heart, as onely Goates
blood softeneth the hard Ada-
mant. It is onely the blood of

Acts 15. 9

Christ that can purge the heart and conscience from defilements; *Heb. 9.14.* Now would I know how we can haue his blood, before himselfe; or himselfe, before Faith. Nay, therefore the Scripture applyeth the work of purging the heart to Faith, *Acts 15.9.* because it is the instrument to lay hold on the blood of Christ for our purging; therefore faith must bee before Repentance.

4. Repentance is the most acceptable of all good workes. A contrite heart is aboue all Sacrifices; therefore Faith must bee before it: for

1. Whatsoever is before Faith, is the issue only of corrupt nature, and corrupt conscience, and cannot please God.

2. Without Faith it is impossible to please God. *Heb. 11.6.* for nothing is acceptable, but in and for Christ; and nothing in

and for Christ, but by Faith in Christ, apprehending him.

Obiect. This sheweth, that Faith must goe with Repentance, but not that it is therefore before Repentance.

Answer. The Apostle expresseth the same thing in another phrase, which putteth Faith before it. *Rom. 14. 10.* Whatsoever is not *ex mente, ex fide*, is sin. If it flow not from Faith, as the streame from the fountaine, which in order of nature must be before,

5. Before any thing can please God in a man, the man himselfe, the person must please him first. *Gen. 4.* God accepted *Abel and his sacrifice*. The new motion pleaseth God, because it is from a new creature; but first the person must be in Christ, and then a new creature, *2. Cor. 5. 17.* And first hee must be a beleeuer, before he be in Christ: God re-

specteth not *opus externum*, but *spiritum internum*: that is, the externall worke, but the internall spirit. He looketh on no work further than it is the worke of his spirit: but the spirit is no where, but in the sons of God, *Gal. 4. 6.* and no sonnes, but by Faith in Christ; *Gal. 3. 26.* If therefore Repentance must bee a worke and fruit of the spirit of God, & that spirit be in none but sons, & none of them sonnes but by Faith in Christ; therefore must Faith go before Repentance, yea before the Sonship it selfe.

Secondly,
the Caus-
tions.

1. Both of them are wrought at one moment of time; and in time are neither first nor last: but in order of nature. Faith, as the cause, is first, and then Repentance, as the effect.

2. Faith is before compleat Repentance; for some beginnings or preparations to Repentance, goe in time before Faith: namely,

namely, legall fits, and terrors
of heart for sinne; and these are
sometimes called by the name
of Repentance, as a part by the
name of the whole. *Mat. 21. 32.*
Ye were not moued with Repentance,
that ye might beleene. The igno-
rance of the meaning of the
word *Repeptance* in this place,
hath occasioned this idle scru-
ple: But the distinction of Legall
and Euangelicall Repentance
will fully satisfie it: *Legall*, which
is a sorrow and terror excited
by the law, and only initiall, and
preparatory, is before faith: But
Euangelicall, which is saving
and compleat, must haue faith
before it, for the former rea-
sons. *Obiect.* But that which most
troubleth, is the setting of Re-
pentance before Faith, as *Mark.*
1. 15. Repent and beleue the Gospel,
Act. 20. 21. Testifying to Iewes
and Greeks repentance towards
101 C 4 God

God and faith; *us rdy dedy puri-*
tyu, & hys

Ans. But they forget that the cause is set sometimes after the effect, as *1. Tim. 1. 5.* Faith is set after a pure heart, and yet it is Faith that purifieth the heart: But it is as if he should haue said, If you would get a pure heart, get Faith; so in these places: Repent; and that ye may doe so, ye must first beleue; and so this transposition plainly overthroweth the conceit they build vpon it.

3 The forme of Repentance is in turning, or returning: for by the sinne of our nature and practise, wee haue turned our selues away from God, & cannot see his face, and fauour towards vs. Now Repentance turneth vs backe againe the way that wee are gone from him. And in this returne,

1 The whole man must turne:
 for

for the whole man is turned away, and naturally and wholly euill. Gen. 6. The *imaginations of his heart are euill continually*: yea, whole euill is in every man, euen the whole root of sin & further than the restraint of speciall or common grace, would produce all bitter and poysonfull fruits.

2 *He still turneth*: Repentance is a continued act of turning; a *Repentance neuer to be repented of*, a *turning neuer to turne againe to folly*: For,

1 Hee hath euer something with him to turne from: a flesh still resisting the spirit, many temptations of Sathan, many wicked fashions of the world.

2 Hee can neuer get neare enough to God in this life, nor euer turne so neare him, as once he was; and therefore hee must proceed on till he doe attaine.

CAP. 4.

The tearmes of Repentance: } 1. Whence,
 } 2. Whither.

THE tearmes from whence, and whither a man must turne, are, first, from all sinne: secondly vnto God.

The Scripture noteth Repentance to be a turning from wickednesse. Acts 8.22. Repent, if to be the wickednesse of thy heart may bee forgiven; and from dead workes, Hebr. 6.2. It is called a ceasing to doe euill, Isa. 1.

The object of Repentance, is all sinne; not one, or many, but all finnes. The reasons are these:

1 God calleth for repentance of all finnes. Colos. 3.8. Put away all these things.

2 He hath shewed his readinesse to forgine all finnes, except that against the holy Ghost, but vpon this condition.

3. We

3 We desire God to forgive *all iniquity*, and not leaue one vn-
forgiuen; and therefore we must
leaue none vnforfaken.

4 One sinne separateth from
God, as well as many; one poison
killeth as well as many; one hole
sinketh the ship, as certainly as if
a whole side were shattered out.

5 Christ suffered for *all finnes*,
as well as one; he is the lambe of
God that taketh *away all the sins*
of the world; if hee pay not the
vttermost farthing, wee neuer
get out of prison.

6 Mortification killeth all sin;
and the vertue of Christs death
in vs, setteth vs against all sin, as
well as any sin: & sanctification
reduceth euery faculty to the
first image, one as well as ano-
ther; in which the whole man
must be blamelesse: for whatsoe-
uer is old, must be renewed.

7 A day commeth, when eue-
ry sinne shall be set in the open
light,

light, and if any one be vnrepented of, that shall be found with vs, and laid vpon vs eternally.

Whence it must follow that euery true penitent,

1. Setteth himselfe against great sins, sins as red as scarlet, of a deep dye, which euery one thinketh to repent of.

2. Against small sins, defects, and omissions, common frailties, secret euils: *Dauids* cutting *Sauls* garment; *Iob* his playing at Chesse for losse of his time, and prouocation vnto anger.

3. Against sweet and friendly sins. This streame of Repentance is as the floud that drowned *Noahs* neare friends & seruants; so it drowneth our nearest and most friendly sins.

And hereby thou hast a good note of sincerity, *Psal.* 119. 3. *The vpright in the way doe no iniquity; sincerity hateth all waios of falsehood.* An hypocrite will straine at

at comming into the common hall vpon the Preparation day, but not at shedding the bloud of Christ.

But true Repentance carrieth a tender conscience, which is as a tender eye, that will water, and finde the trouble of the least moate; as a strait shooe cannot indure the least stone within it, but will make him shrink.

The second tearme, [*to God:*] for this we haue sundry

1 *Commandements*, *Ioel* 2.12. *Turne to the Lord*, *Ier.* 3.12. *Turne to mee*, O disobedient Children. *Ier.* 4.1. If thou returne, then returne to me, saith the Lord.

2 *Examples*, *Dauid*; *Against thee*, against thee, &c. *Psa.* 51. The Prodigall will returne to his Father.

3 *Reasons*, first, because wee haue sinned against him, and turned not onely from him, but against him, *Hos.* 6.1. Sinne is a turning

turning away from the chiefe good; Repentance is a returning to the chiefe good.

2 He will onely pardon sinne on this condition: sinne is a running from God, and into the hatred of God, only Repentance is a returning into fauour, and friendship with him.

3 Hee is our first husband, therefore let vs returne vnto him *our first husband*; for at that time it was better than now, *Hosea 2.7.* It is the advancement of our estate, and a returning to our first innocency.

From hence it followeth,

1 That it is not enough to cease to doe euill, vnlesse wee learne to do well, *Esa. the first.* It is not enough to put off the old man, vnlesse we put on the new man, *Ephes. 4.22.*

Not onely we must turne from the power of Sathan, but to God; not only returne from our wandring,

dring, but to the Shepheard of our soules, 1. Pet. 2. 10. True Repentance is not only a ceasing from vnrighteousnesse, but an exercise of righteousness. He that doth righteousnes, is righteous; both are required.

2 That true Repentance carrieth God all along in his eye; and it is the consecrating of a mans selfe wholly to God: so the Apostle describeth it, 1. Thes. 19. A turning from Idols, to serue the living God.

1. The scope and ayme of it is not the sauing of himselfe, but the seruice of God; it bringeth not onely from the ignorance of God, but to the knowledge of God; not only from the hatred of God, but to the loue of God; not only from contempt of God, but to the feare of God: not only from loue of sin, but to the hatred of sin; not onely from practice of sinne, but to the pra-

1. Ioh. 3. 7.
Fugere
prohibita,
& praecep-
ta facere.

ctice

Etice of piety: And there is no man but may try his estate by this marke.

2 He will still conceiue that hee hath alwaies to deale with God. If he sinne, he will seeke chiefly to cleare himselfe to God: Hee will accuse himselfe to God, he wil not lye from God, till he haue made vp his peace, and gotten a discharge.

3 His affections will be after God; his soule panteth after God: his soule thirsteth for God, euen the liuing God, *Psal. 42. 1 2.* because he hath tasted of God.

4 His dependance is vpon God for counsell and direction: hee will know, and enquire of Gods Word, and Seruants, *what to doe to be saued, Acts 2. and Acts 16. 30.*

C. A. P.

C.A.P.5.

What Repentance is not.

A Right rule is the measure of it selfe, and a crooked: and this description sheweth as well, what Repentance is not, as what it is: Many things are like Repentance, but are not it; and this definition wil find out much counterfeit Repentance, which goeth commonly for currant; and seldome is the deceit found, till it be too late: For,

1 Many mistake Ciuility, for Repentance sufficient, but it is not; for first, It is not sauing grace of the spirit, but common.

2 No proper fruit of the Gospel, but groweth amongst Heathens.

3 A man may haue it without Christ, without Faith; yea, haue it, and goe to hell. *Except your righteousness exceede the righteousness*

Ciuility is
not repen-
tance.

Mat. 5.20.

nesse of the Scribes and Pharisees, ye shall not enter, &c.

4. Ciuility is no change, nor turning; it may couer sinne, it cannot cure it: it wrappeth a clout on the wound, but layeth no plaister: it may loppe some branches of sinne, but it striketh not the roote: it layeth a false finger on some sin or other.

5. It looketh all at men, mens lawes, mens approbation, mens pleasing, more than God: and desireth rather to seeme good, than bee good; in all which it falleth short of Repentance. A Christian must haue that in his Repentance, which no hypocrite hath, or can haue.

Euery sorrow for sin is not repentance.

Secondly, euery sorrow for sin is not Repentance, no, nor euery deep sorrow for sinne. *Cain* had deep sorrow in respect of punishment: *Pharaoh* howled, but it was for the thunders and haile, but when it was ouer, so was his Repentance:

pentance : *Esa* wept for the losse of the blessing, seeing some inconvienience to himself; more than for the sinne against God. *Saul* deeply sorrowed, but it was because hee had heard the Lord say, hee had cast him off from being King, 1. *Sam.* 15. 24. *Ahab* was much humbled, but it was after he had heard euill denounced (against him) to cut off his posterity : All this is no Repentance.

Quest. How may I know my sorrow to be a part of true Repentance?

Answ. 1. When it is godly sorrow, or repentance toward God, *Acts* 20. 21. or sorrow according to God; when the sorrow is more for the offence of God, than any shame, punishment, feare, or hell it selfe : for it looketh more on the offence of the great maiesty of God offended, than vpon the desert
of

of his offences.

Reas.

1 For true sorrow is from
 lone of God, & the lone of God
 must bee more than of my selfe,
 or my owne saluation. Here is
 the iust cause of griefe that
 Christ is wounded. *Zach. 12. 10.*
They shall looke on him whom they
haue pierced. The waters of Re-
 pentance issue, when the rocke
 of the heart is smitten, not with
 the rod of the Law, but the staffe
 of the Gospell. *Acts 2.* When
they heard this, they were pricked in
their hearts.

2. When it driueth vnto
 God. *Ier. 4:1, If thou wilt returne,*
returne vnto mee. If thy sorrow
 for sinne driueth thee from
 God, it is not godly sorrow; as
 if it hinder Faith, Hearing, Rea-
 ding, Prayer. The Prodigals sor-
 row driueth him to his Father.
 True Repentance is not the ha-
 uing of a wound, but the obtaining
 of a cure. There is not only the
 feeling

feeling of a burthen, but the getting it off the backe, which is by obeying the call of Christ, *Come unto me, &c.*

3. When it is continuall, and constant: as good neuer washed with these waters, as become filthy after washing. The sorrow of Repentance is not a fit, or qualme of sicknesse, but a sound cure: whereas the hypocrite *forgetteth that he was purged.*

Try now thy sorrow, whether thou hast taken a Purge, or a Preparative. What ease hast thou after thy paine? Whether thou sufferest the smarting plaster to lye on to the full cure, or like a froward patient, hast pluckt it off, when it was but new laid.

Thirdly, every leauing of sin is not Repentance, vnlesse there be a turning, a change, and reformation. For Repentance is such a turning and change, as maketh a man

Not euery
leauing of
sinne is re-
pentance.

a man cleane contrary vnto himselfe. Whence it followes, That
 1. Abstinence from sins outwardly, is not reformation; for a man sometimes abstaineth from sinne, because hee cannot commit it: and now his sin turneth from him, not hee from it. Sometimes feare, or shame, or other sinister respects, may cause a man to forbear, and yet not be contrary to himselfe; his heart and mind may be as foule and filthy as before. A pilferer in the Cage cannot steale, because hee is restrained; but hee hath his pilfering minde still: Here is a change in the *condition*, but Repentance is a change of the *person*. *Indus*, no question, thus far left his sin; He was sorry, he would doe so no more, and perhaps, would faine haue vndone that which he had done against Christ.

Now wherein art thou beyond

yond him not a whit if thou retainest thy disposition to sin, thy affection, and loue to euill. If thou couldest doe it safely from mans eye, and securely without the hazzarding of thy selfe on the wrath of God, wouldest thou doe it againe? All is deceit and the spirit of bondage, and worldly sorrow, a repentance to be repented of. But if thou hatest sin, because God hateth it, and resoluest not to doe it, for his sake, as *Ioseph*, all is well.

Gen. 39. 9.

2. It will follow, that the lopping and cutting off of some sins, is not Repentance, vnlesse the roots bee stocked and grubbed vp; for this is not a change, but a restraining of washboughs, that will come againe.

Thou abstainest from swearing, but dost thou feare an oath? Thou akest not sinne, but dost thou hate it, and put it away?

3. That

Psal. 16. 8.

3. That conquering of sin is not alwaies reformation, & turning from sin: for one sin may conquer another; Sathan may be cast out by Beelzebub. Ambition may conquer couetousnesse, hypocrisie may ouer-master many sins, but this is far from Repentance: For by the feare of the Lord a good man departeth from euill. I set the Lord euer in my sight, that I should not sinne against him. When grace and Gods fear thus conquereth sin, it is a good signe.

4. Euery change and reformation is not Repentance, vnlesse the whole man be changed. The whole man must turn, both inward and outward, in both, all faculties and parts: But with this caution, that this change in euery part, is but in part, and imperfect, as the Ayre in the dawning, is light in euery part, but in part; and as luke-warme water,

ter, heat is in every part, with
cold in no part; intense, predom-
inant, or alone. bod

Reason 1. The Scripture cal-
leth for a thorough change, and
sanctification in the *whole body*
and *souls*; *Thou shalt be* The
whole man must turne from the
power of Sathan unto God: The
whole man must bee made of an
old, a new man, *Ephes 4. 23* ghu

2. Else the remedy will bee
short of the disease; for the
whole man is turned from God by
sinne, and Repentance must turn
backe the whole man; *nam sicut*

Deceiue not your selues, in
this great and weighty Point;
some finde a change in their
minde, and haue some illumina-
tion, and rest in that as Repen-
tance. But howeuer it is true,
that the first thing in Repen-
tance, is the change of the mind,
from darknesse to light, yet Re-
pentance is not the turning of

1st T.

D

the

*Duo praci-
pue red-
dunt bo-
nam con-
scientiam,
penitere de
malis, &
abstinere à
malis, neu-
trum so-
lum suffi-
cit. Bern.
Epist. 42.*

*change of
the whole
man is re-
pentance.*

the understanding vnto truth, without which, will also be turned to God.

It is no Repentance for a Papist to be neuer so deuout, humble, charitable, penitent, if hee turne not his minde to the truth of God revealed.

It is no Repentance in a Protestant to embrace the truth in iudgement, and profession, and liue vnto it, for his will must be changed, as well as his minde.

Fifthly, euery change of the whole man is not Repentance, vntill it be from whole sinne; for Repentance turneth from all sin, and continueth no more.

Ob. No Repentance can get away all sin in this life.

Ans. Not that it be not, but that it rage not. The Iebusite will dwell within our borders, but see he be subdued, commanded, and kept vnder as a flane.

3. That

Not euery
change of
the whole
man is re-
pentance.

1. That Repentance is not true, which is not generally. *Reas. 1,*

2. To looke backe vpon any sinne, is to turne the back vpon God; and to turne from one sin to another, is not Repentance.

Herods reformation was farre from Repentance; for howsoever hee did many things, hee would not part with his *Hereditas*. Keep no bosome sin.

Sixthly, turning from all sin is not Repentance, vnlesse thou turnest to God. Ceasing from euill is not Repentance, vnlesse thou learne to do good; nor casting off the old man, vnlesse thou put on the new.

Turning from all sinne is not repentance, without turning to God.

Now to turne to God, is to get a sincere purpose, desire, and endeanour to walke according to all Gods commandements.

Now try thy Repentance: Hath thy sorrow bin deep and godly? Hast thou got beyond ciuilitie? Imbracest thou the grace thou

1. **Q**uiddit trample before as a Swine,
vnder feet? Hast thou changed
thy soule, thy whole man, from
whole sin to God?
Hereby haue we seen both what
repentance is, and what it is not.

CAP. 6.

*Rules concerning persons
that must repent.*

NOW in prosecuting the pra-
ctice of Repentance, I will
confine my selfe within these
bounds.

1. I will propound the rules
and directions to guide vs in the
duty of Repentance.
2. The lets or chiefe impedi-
ments which hinder Repentance.
3. The meanes and helps for
the happy performance of it.
4. The signes and markes of
a man truly repenting.
5. The motives or induce-
ments to prouoke vs to Repen-
tance.

1 The

First, the rules or directions to guide vs in this duty, concerne

1. The persons that must repent : 2 the *sinnes* to bee repented of : 3, the *manner* : 4 the *time* or *season* of Repentance.

The generall rule concerning the persons, is, That *all, and euery man must repent.* The word in the Text is indefinite, *Except yee repent* ; that is, all of you, *Acts* 17. 30. But now admonisheth *euery man, euery where* to repent. The Doctrine of Repentance is preached to all.

Of the persons that must repent.

1. All haue sinned, and turned away from God ; all are de- priued of the glory of God : *There is none that doth good, no, nor one.* 1 Ioh. 1. 8. *If any man say he hath not sinned, he deceiveth himselfe, and the truth is not in him.* 1 am. 3. 2 In many things we *sin* all : therefore all haue need to repent.

Reas. 1,

All men are under sin, Rom. 3. 9 that is, all men in respect of na-

turall corruption, and actuall pollution, are equally vnder the guilt and punishment of sin, the sentence of the Law, the curse of God. A matter of such danger, as a man had better bee vnder the weight of all the mountaines in the world, than vnder the weight of sinne vpon his soule: therefore euery man must repent.

2 Euery man will say, he would haue his sins remitted; therefore euery man must repent: for repentance and remission of sins goe hand in hand. *Marke 1.9.* *Iohn* preached the Baptisme of Repentance for remission of sinnes; and the state of impenitencie, is a state of perdition. Except yee repent, yee shall perish; for you are yet in your sins.

3 Euery one will say, he would be saued, and come to heauen at last; but without Repentance, can bee no saluation: neither is there

there place in Heaven, for an impenitent person; flesh and boud shall not inherite the Kingdome of God: Without shall bee dogs, and swine not washed from their filthinesse.

Consider the Commandement, *Ier. 4. 14.* Wash thy heart from filthinesse, that thou *mayest be saved.*

2. The threatning; If Christ wash thee not, then thou hast no part in him.

3. The promise appropriated onely to those that haue part in the first Resurrection; the second death shall haue no power ouer them.

4. The folly of a man that aimeth at a high & excellent end, and neuer thinketh of the way and meanes to attaine that end: so it is to thinke of heauen, and not of Repentance, the way and meanes to it. Hence wil follow,

I. If all men, then naturall

Conseq. 1.

and vnregenerate men, bee they neuer so ciuill, must hasten their Repentance. For,

1. They are as clouds without water, trees dead, without fruit, condemned persons without a pardon: the Law hath read an eternall sentence of death vpon them: and a madnesse were it for a Fellow to looke to bee quit by that Law that condemneth him. that state of nature is nothing but a state of death; only faith and repentance of the Gospel, maketh thee capable of mercy and pardon.

2. Why is Repentance preached to naturall men, but that of *old men*, they should become *new*? of *Wolues*, they should become *Sheepe* of Christs fold? of *Ethiopians* & *strangers*, they should become of the household and family of God? Such were they to whom *Peter* preached, *Acts 2.* when so many thousands

there

4 C

were

were conuerted: and in all ages
wee haue commission to in-
struct the *contrary minded* with
meekenesse, waiting when God
will giue them Repentance,
2 Tim. 2.15.

an 3. Ciuill men haue most need
be called to repentance, because
they thinke of all other; they
least need repentance; and seeme
to themselves not to bee so farre
from the Kingdome of God, as
indeed they bee. For hauing no
sense of their misery, they rest
in pure naturals, ciuill honesty,
externall vertues, as in a good
estate. And indeede, this conceit
of their goodnesse, leaueth them
in a damnable condition; that
what our Lord saith of a rich
man, I may say of a ciuill man; it
is *hard for him to come to heauen*,
and often extreame flagitious
sinners are sooner conuerted
than he. Publicans and Harlots
that cannot haue that conceit of
D 5 them-

themselves, go often into heaven
before such.

Let all such well consider,
what is all ciuill, vpright honest
carriage before God, without
faith and repentance.

Surely nothing but a shining
sinne, and beautifull abomina-
tion: And therefore the Apo-
stle *Paul*, though before his con-
uersion hee was beyond all ciuill
men in respect of gifts, vertues,
and righteousnesse of the Law,
yet he must vndoe all this, and
cast out all as dung in compari-
son of grace, and begin all again.

What better was the Pharisee
for thanking God he was not as
other; vniust, extortioner, nor as
the despised Publican, when he
could not thanke God, that hee
was a Penitent, or Belceuer?
What better art thou to say, I
thanke God I come to Church,
heare the Word, receiue the Sa-
craments, pay men their due,
giue

giue almes to the poore? when with a forme of ciuility or religion, thou onely couerest thy corruption from thine owne eyes, as a man in the darke; but art an enemy to the power of godlinesse, to the powerfull preaching of the Word to godly Preachers; a resister of Faith, Repentance, Mortification, and holinesse in thy selfe and others, without which thou shalt neuer see God. thanke God as much as thou wilt, thou shalt neuer get thank from God for all this.

2. If all men, then godly and regenerate men, who haue already repented, they must hold on their repentance: For,

Conseq. 2.

1. Euen the best men after grace receiued, haue sinne dwelling in them. *Rom. 7. 14.* The Law is spirituell, but I am carnall, sold vnder sinne. Paul was then long conuerted, & euen then did what he hated, and hated what hee did

did, Verse 15. And no man in earth so iust that sinneth not, Eccl. 7. 22. witnesse Noab, Lot, Abraham, David, Peter, the Virgin Mary: sheep they are indeed, but sometime straying, Psal. 119. 10.

2 God will haue the best men trayned in repentance by the dayly sight of their sinnes, in many burdens, temptations, corruptions, sickenneses, casualties, and death it selfe: for euen they by many afflictions, must enter into heauen: All fruits of sinne, must be goades to repentance.

3 The best must daily repent, because euen the best duties performed by the strength of grace, are in themselves sinfull and defective: the righteousness of the Christian is as a filthy clout. How much cause haue they daily to bewaile their sins, that must daily repent for their best duties?

4 Our Lord hath taught his Disciples, and the most regenerate,

rate, to pray daily for forgiveness
of sinne, which is an act of re-
pentance. Neuer can a man bee
free from repentance, till he be
free from sin; which because
the best can neuer be in this life,
hee must neuer lay aside his re-
pentance. When thou hast at-
tained a perfect image of God,
then farewell repentance; but
that image which was lost in a
moment, cannot bee repaired
throughout the whole life, for
the repairing of which, thou
must still retaine and renew thy
repentance.

3 If all men, then young men
must repent. *Eccles. 12. 1.* Re-
member thy Creatour in the
daies of thy youth: For,
How needfull is it for vs to
take the corruption of nature in
hand betimes? for sin fasteneth
by continuance; a sore the lon-
ger vncured, the more incurable
it is: so in this corruption which

Conseq. 3.

is *morbis natura*, the disease of nature, and habits grow into another nature, which will not be repelled easily.

2 The grace of repentance, is a gift of God, not in our owne power, and must be taken while it is offered; If God offer it now to thee a young man, or maide, refuse not this gracious offer, but euen this day heare his voyce; and as young *Samuel*, say, *Speake Lord, thy seruant heareth*.

1. Sam. 3
10.

3 What a commendation and aduantage is it for youth to bee early graced, and truly conuerted, euen in the morning of their life? Many sins are prevented in such a one, whereby, also much sorrow and accusation is cut off, which doth often perplex good men: as *David* prayeth often against the sinnes of his youth. Besides, such a one hath many opportunities of well-doing, and aboundeth in good dueties, to their

Psal. 51.

their abundant comfort, both here, and in their reckoning.

4. Young persons may dye; they haue no lease of their liues; youth is as fickle as age, time and tide stayeth not: perhaps the Gospell will not stay with thee, perhaps thou art not to stay in the world: Know this thy day, and time of visitation.

4. If all men, then old men must hasten their repentance, while yet their glasse runneth.

Conseq. 4.

1. If young men must not defer their repentance, because they may dye; old men must much lesse, because they must dye.

2. Thou art an old man, whose time in the likely course, of nature, cannot be long; hast thou deferred thy repentance till the 11. or 12. houre, and yet is it too soon to repent? Was not *Iesabel* in state fearefull enough before God, by her fornication and filthinesse, but that God gaue her space

space to repent, & she repented not? This is the very height of sin, and heapeth vp a terrible damnation. Is it not damnation enough to bee a sinner before God, but an old sinner, an old drunkard, swearer, fornicator, lyer, coufner, an old foxe, and an old barking dogge against all goodnesse?

3 Consider how the lees and dregs of profanenesse bee most fowre and stinking in old men; what a filthy sent leaueth an old sinner, when he is gone? he was an old gracelesse man, an enemy of God to death; only his sin was strong, and youthfull in him to the last.

conseq. 5.

5 If all, then women must repent too, if they will not perish. For,

1 Gods Schoole is as well open for women, as for men; & the Scriptures & the Ministry belong as well to women

as to men; and these are commanded to learn the doctrine of Faith and Repentance as well as men, and to professe the feare of God, *1. Tim. 2. 15.* as well as they.

2 Women were made to the image of God as well as men, *Gen. 1. 27.* and were first in transgression, and need Repentance as well as men.

3 Women are heyres of the same grace of life and promises, and are to bee saued by the same way and meanes as men. They shall be saued if they continue in Faith, Loue, Holinesse, and Modesty, *1. Tim. 1. 10.* And in Christ is neyther male nor female &c.

1. Pet. 3. 7.

4 The examples of manie gracious women are propounded in Scripture, for imitation of all women. The vertuous woman hath the law of grace set in her lips. Many godly women followed Christ to heare his Sermons: the poore woman that washed

Christ

Pro. 31. 26

Luc. 2. 19.

Christ his feete with teares, and wiped them with her haire, was a notable eye-marke to all women of repentance. Mary was commended by Christ for *choosing the better part*; and the blessed Virgin Mary, for *laying the word in her heart*.

The Lord loveth godlines, religion, repentance, beeing his owne grace, as well in women as in men; and the times of sicknesse and death come on women as on men, and then nothing but true grace can bestead them.

CAP. 7.

Rules concerning sinnes to be repented of.

2. **T**He second Rule for directing our Repentance, concerneth sinnes to be repented of.

The

The generall rule is vnquestionable, That all sins must bee repented of; because

1 The Lawe of God condemneth all sins, and the Gospell pardoneth all, and Faith and Repentance onely obtaine that pardon. Wee haue not learned that any sin is *veniall* in it selfe, but none *not veniall* by Repentance.

All finnes
must be
repented.

2 One sinne vnrepented of, condemneth the sinner as certainly as a thousand: as one stab at the heart killeth him as dead as a thousand.

3 Although the least sinne committed be damnable, that is, deserueth damnation; yet not the commission of the greatest sins bringeth damnation, but the continuance in them. The only damning sin is Impenitencie, in respect of the *act*, though not in respect of the desert.

4 The Scripture, *Eccles. 11. 9*
would

would haue vs know this, That God will bring euery thing into iudgement; and, Chapt. 12. ver. 14. God will bring euery worke vnto iudgement, with euery secret thing done in the flesh, whether it bee *good or euill*: therefore euery sin must bee repented of. For looke what sin thou iudget not in thy selfe, thou leauest to God to iudge. If any sinne lye shut vp in the booke of thy conscience, vnblotted by Repentance, the day commeth in which that booke shall bee opened, and it shall be found. Hence the Apostle, *Acts 17. 31.* inciteth the Athenians to repent, because God hath appointed *a day to iudge the world.*

From this generall followeth these conclusions:

Conclus. 1.

1 We must then repent of sins both *knowne* and *unknowne*. For knowne finnes euerie one will assent: if they be priuate, they must

must be priuately repented of; if open, they call for declaration of repentance openly. Knowne sins are not pardoned, but vpon speciall repentance.

But besides these, are a number of secret, *unknowne*, and hidden sins, even in the regenerate themselves. *Psa. 19.* for who knoweth how oft hee offendeth? Let the best search his heart with lights, and doe it most diligently and vnpartially, yet it is vngageable: he can neuer get to the bottome, to finde out all his sins. Numbers are committed, which hee knoweth not to bee sins. Numbers are committed, which in proceffe of time are forgotten. A number of sins lye close to our best duties, and wee discern them not. Now if they be sins, they must be repented of.

Quest. How can ynknown sins be repented of?

Ans. As knowne sins must be

be repented with particular Repentance, so vnknowne by a generall Repentance; which God in mercie accepteth for these, or else no flesh could be saved.

The Patriarchs most of them lived in Poligamie; which was ever a sin: nor could they be saved, without repentance of this sin; and yet we reade not that any of them specially repented of it, because of the corruption of the times, they knew it not clearly to be sin, onely God in mercie accepted a generall Repentance for the same: yet they repented specially of knowne sins, as David of his murder and adulterie, but we reade not that he specially repented of this.

By this wee see, that had wee no knowne sins, we have an infinite number of vknowne evils, whereof wee stand guiltie, and whereof we must repent daily, and pray with David, Lord, forgive

give me my secret and yknowne
sins.

Psal. 19. 12.

If all sins, then we must repent
not only of great, but the smallest
sins: for

Conclus. 2.

1. No sin is so little, as not
to need repentance: for the least
sin is an infinite offence against
an infinite God, an infinite Law,
meriting an infinite damna-
tion.

2. The smallest of sins, neg-
ligences, omissions, over-sights,
hastiness of speech, passion, must
be repented of, and resisted, else
they grow more common, and
more strong, or at least as little
theeues, they open the doores
and windowes to greater and
stronger: Hee can neuer over-
come the greater, that doth not
conquer smaller.

3. Heere is more assurance
and tryall of sound grace, than in
that repentance of great sinnes:
for

I True

1 True grace lesseneth no fin, but aggrauateth it.

2 Generall, common, and restrayning grace, may shun and grieue for great and open sins; as the Heathens themselves: but it must bee sound grace that groweth to the hatred of the smallest & most secret euills.

3 Sound grace desires to cleere the booke of God, and wipe out the score, as well of penice and farthings, as of pounds and talents.

4 The nature of fin standeth not in the *materiall* part, which often is in a little thing; but in the *forme* or anomy, which is the transgression of the Law: And this may be in an apple, as well as a talent of gold. Yea the most poysonfull fin of all was in an apple: a small thing, to shew the *sinne in smallest things not to be small.*

If all sins may be repented of,
then sins of knowledge and pre-
sumption: which are of two
sorts.

conclus. 3.

1. When wee attempt any
thing aboue our owne strength,
not sensible of our owne weak-
nesse; which is, for the most
part, punished with fearfull falls,
as in *Peter*. Neuer any Disciple
fell so dangerously as hee: for
neuer any of them was so pre-
sumptuous as he.

2. When we dare attempt any
thing against the truth & iustice
of God; knowing his will, but
run against it. Sometimes

1. Dreaming that God is made
all of mercy; not so iust as the
Law saith he is.

2. Because hee holdeth his
peace, we thinke him like our
selues, and conceiue he will ne-
uer punish.

Psal. 50.

3. Sometimes supposing we
can repent when we will

E

4. That

4. That howeuer hee deale with others, yet hee will not grow into such displeasure with vs: Hence we grow secure in sin.

These sins must bee repented of, because they mightily preuaile, *Psal. 19.*

1. Sinnes against conscience waste the conscience, make great gashes, destroy graces, grieve the spirit, set a mans owne best friend against him, that is, his owne conscience, which becommeth a Sergeant, a Iudge, a Witnesse, and an Executioner.

2. A marke of a wicked man, is to make a league with hell, and death, and goe on in sinne; and though the sword passe through the Land, to cry Peace, Peace.

3. Great is the difference betweene the sins of godly and wicked: One sinneth of weaknesse, the other of wickednesse; one is drawne to sin violently, the

the other runneth willingly: the
one sinneth against his purpose,
the other purposeth sin; the one
slippeth into sin, the other lyeth
downe, and walloweth in it:
the one slumbers, the other is in
a dead sleepe.

4. Wee must hasten out of
presumptuous sins, because the
sinne against the holy Ghost is
of this kind of sins; though not
every sinne of presumption, and
against knowledge, and consci-
ence, is the sin against the holy
ghost, but such a presumption as
bounceth the whole Gospell,
that of set purpose and ma-
nifestly against the Maiesty of God,
and of Christ, Heb. 10. 29.

Of all sins, then sins of aggra-
uating, or scandalous circum-
stances, as

Old and customable sins,
which are growne strong and
habituall, and neede a long and
earnest Repentance to cure and

conclus. 4.

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These sins must bee repented of, because they mightily preuaile, *Psal. 19.*

1. Sinnes against conscience waste the conscience, make great gashes, destroy graces, grieue the spirit, set a mans owne best friend against him, that is, his owne conscience, which becommeth a Sergeant, a Iudge, a Witnesse, and an Executioner.

2. A marke of a wicked man, is to make a league with hell, and death, and goe on in sinne; and though the sword passe through the Land, to cry Peace, Peace.

3. Great is the difference betweene the sins of godly and wicked: One sinneth of weaknesse, the other of wickednesse; one is drawne to sin violently, the

the other runneth willingly: the one sinneth against his purpose, the other purposeth sin; the one slippeth into sin, the other lyeth downe, and walloweth in it: the one slumbers, the other is in a dead sleep.

4. Wee must hasten out of presumptuous sins, because the sinne against the holy Ghost is of this kind of sins; though not euery sinne of presumption, and against knowledge, and conscience, is the sin against the holy Ghost, but such a presumption as renounceth the whole Gospell, and that of set purpose and malice against the Maiesty of God, and of Christ. Heb. 10. 29.

If all sins, then sins of aggravating, or scandalous circumstances: as

1. Old and customable sins, which are growne strong and habituall, and neede a long and earnest Repentance to cure and

conclus. 4.

breakt them off; and herd especially our oldest and strongest sin of all, the mother and nurse of all the rest, our originall corruption, had need bee bewailed, being as a great wheele in a clocke, that setteth all wheeles a moving, while it seemeth to moue slowest, and such as are

Yet not one of a hundreth taketh this of all other in hand, as not seeing the danger of it. But neuer did any truly repent, that begun not here, and first conquered this master, esteeming it the most foule, and hatefull of all, as *David*, *Pf. 51.* and *Psalm* crieth out of it, as the most secret, deceitfull, powerfull euill, *Rom. 7.* bnd

2. Sweete, pleasing, and profitable sins; the more pleasure thou hast taken in sin, the more shall thy sorrow bee, sooner or later, & thou shalt know one day (but the sooner the better) that thy sweetest sin is a poyson, or ratf-bane,

ratf-bane, sweet in going down:
but forget the danger, and please
thy palatē a while, it shall work
in thy bowels, and bring death
sure enough. If sinne be not as a
dagger at the heart before, it
shall after the commission. The
profit of sinne, is like *Achans*
wedge, it cost his life. Vnhappy
is that profit of the world, got-
ten by the losse of the soule.

3. Sinnes of the godly after
conuerſion, are greater than
common mens: For,

Sinnes of
the godly
greater
than other
mens.

1. They are committed a-
gainſt more grace, more means,
more knowledge.

2. They are more noted, being
in a greater light. *Dauid* cauſed
the *Zionites* to blaſpheme, and
the godly bee aſhamed becauſe
of ſin.

3. There is a great profeſſion
of loue to God, and this can-
not but worke great ſorrow for
offending him. *Luke 7.* The wo-

man that had much forgiven her, *loved much*; and so in *Peter*, he sorrowed *bitterly*: as his loue was great, so was his griefe.

4. The Lord taketh sinne more hainously at their hands, than any others; as a father, the abuse and dishonour from his son. Christ complaineth, it was thou my friend and familiar, *ὁ φίλος καὶ ὁ σύντροφός μου.*

4. Sins against means, against warning, admonition, vowes, promises, correction, much prouoke the Lord to wrath. So Christ aggravateth *Judas* his sin, he hath *the greater sin*, *Iohn 19*, he not only knew my doctrine, saw my miracles, but was often warned. *Peter* after warning on Christs part, and protestations on his owne, so fowly denying: Oh how the sin pricketh him, and giveth him no rest till hee had met the Lord by Repentance.

Most

Most sins of men in these daies of light, are not for want of knowledge, but *against* knowledge, admonition, and conscience; the sinnes of men taught, among whom the Gospell is still preached, & men followed with daily instructions. All of them are against the vow and promise of Baptisme; many of them against speciall motions of spirit, against speciall promises, and vowes to God, either in time of affliction, or terror of conscience, or bodily sicknesse, or coming to the Sacrament. When men haue resolved and promised a change of life: All these are fearfull sinnes, and haue a loud voice, to call either thee to repent, or God to reuenge.

5. Sinnes of open profanenesse: As,

1. Against holy times; swearing, whoring, drinking, gaming on the Sabbath day: a time

violence

E 4

holy,

holy, wherein ordinary lawfull actions are prohibited; as Iournies, Markets, Buying, Selling, & every piece of ordinary calling.

2 Against holy places; profane thoughts, speeches, actions in the Church and house of God.

The holier the place, the fouler the sinne.

3 Against holy exercises, disgracing, reproching, & scorning the exercises of Religion, Preaching, Hearing, Prayer, Singing in the family, and other godly duties.

4 Against godly persons, and such as excell in vertue; reuiling godly men vnder titles of Puritans, Hypocrites, factious, and troublers of the State. Little know men the height of profanenesse they are growne to in these sins, nor what, nor whom they blaspheme, nor what a fierce plague of GOD hangeth ouer them, which nothing but
timely

timely Repentance can turne
away. Let such therefore try
their Repentance, if so be that
the wickednesse and profane-
nesse of their hearts may be pur-
ged from them.

*The Prodigall son as he
departed from his father to his
departed from his father to his
therefore before he returned to*

C A P. 8.

*Concerning the manner of entrance
into Repentance.*

THe third rule for the dire-
ction of our Repentance,
concerneth the manner of it,
and this both of **1. Entrance,**
2. Proceeding.

**1. For the right entrance into
this duty,** we must know that
there can be no true Repentance,
without due preparation. *Amos
4.12. Prepare to meete thy God,
O Israel.* And in all diuine duties,
the rule is, *Eccles. 5.6. Be not hasty
with thy feete, nor rash in thy*

E 5 month,

mouth, but consider how thou must doe a good thing well.

In this preparation, remember,

1. *Thy selfe*, and thy owne estate: For a man must returne *into himselfe*, before he can return to God. The Prodigall Son, as he departed from his Father, so he departed from himselfe; and therefore before he returned to his Father, he is said to be *in se reversus*, he returned *into himselfe*. Esa. 46. 8. *Returne into your minds*, O transgressors; implying, that sinners are as mad men, out of their right mindes, and must come into themselves againe, before they be well.

Now, in considering thy selfe; first, remember from what an happy estate thou art fallen. Rem. 2. 5. Remember *whence thou art fallen, and repent*: So the Prodigall remembered from what an happy condition in his Fathers house, he was fallen.

yd 2. Remember thy wayes, and
 workes: see, and say how foo-
 lishly thou hast done: so *Dauid*,
I considered my wayes, and turned
my feete, Psalme 119. 59. pro-
claime thine owne folly, as Da-
uid, I haue done very foolishly.
Ex lege agnitio peccati; that is, By
 the law is the knowledge of
 sinne: weigh thy sins in the Bal-
 lance, not of crooked iudge-
 ment, reason or affection; but of
 the Law of G-O-D, which ma-
 keth them exceed all the moun-
 taines of the world in weight;
 for now must they needes presse
 thee downe to hell, pouring on
 thy head all the curses written
 in that Booke: *Deuter. 28.*
 See them also in the glasse of
 the Gospell, committed against
 the bloud of the Couenant, thou
 hauing done what thou canst to
 make that of none effect. See in
 them thy vile and abiect condi-
 tion, that durst commit such sins

against God, so as to abhorre thy
selfe with *Iob* in dust and ashes.

3. Consider thy forlorne and
curst condition, till thou doest
repent, thou art without GOD;
hee that sinneth, *both* neither
sees God, nor knoweth him,
Iohn 3.6.

Thou lyest in a state wherein
thou art not capable of Gods
mercie: for God will not be mer-
cifull to that man, *Deut. 29. 20.*
Nay, he cannot, vlesse he can be
vnjust in bestowing grace vpon
the contemners of grace. Say not
God is mercifull, for his bounty
would lead thee to Repentance;
but the heart that cannot repent,
treasurcth vp wrath against the day
of wrath, *Rom. 2.* Yet, thou lyest in
a state in which the Angel of the
Lords wrath is ready to meet
thee, as *Balaam*, with death at
euery corner, *Raech. 16. 2.* The
Angel pointed on the Mists of
Gods wrath on the earth: the
reason

reason is giuen, because they repen-
ted not of their works: and except ye
repent, ye must perish euerla-
stingly.

2 In this Preparation, remem-
ber with whom thou hast to
deale: Repentance is a drawing
neere vnto God, Lam. 4. Men draw
neere vnto God many waies; by
outward profession, by inward
faith and apprehension, by praier
and invocation, but especially by
Repentance and Conuersion:
therefore saith James; Draw neere
to God, cleanse your hands, ye sin-
ners, & wash your hearts, ye wane-
ring minded: for sin estrangeth,
separateth, & withdraweth from
God; but Repentance is a retur-
ning to him, and striking of a
new league with him.

In this approach to God, it
will notably set forward Repen-
tance. If

Thou set him before thee,
a God cloathed with Majesty and
honour:

How to
approach
to God.

honour, with iustice, and wrath against sin; this striketh the soule with an awfull feare, and dread of God, to make it stoope before him.

See wee how the idolatrous person will cast himselfe on his face before his idoll: hee will goe barefoot, creepe along as a worme from one end of the Church to another, to get a kisse of it; and shall we approach the true God with so little reuerence, when they shew so much to Idols? It is the feare of God that diminisheth the power of sinne.

2. If thou set him before thee in the riches of his mercy, in providing so excellent a remedy against sinne, as is the precious bloud of his deare Sonne, when nothing in the world else would serue, 1. Pet. 1. 10.

3. And now to set thy face toward God, as Daniel did, Da. 9. 2.

1. Implying

1. Implying a drawing of the mind from all other distractions and occasions, as now hauing to doe with God onely, who in this duty requireth the whole heart, and the powring out of the soule before him.

2. To testifie that we are turned quite out of our selues, in whom is no helpe, and depend onely vpon him for all supplies and mercy.

3. In this preparation, consider the necessity, benefit, and vse of Repentance.

1. That nothing else can free vs from the snare of the death in which we are captiues, 2 Tim. 2.9

2. Nothing else reconcileth vs vnto God, and restoreth vs to his fauour.

3. Nothing else correcteth the corruption of nature, and returneth vs backe into innocency.

4. Nothing else reneweth our life and course, and maketh vs capable

capable of holiness or happiness.

All this preparation is requisite, not onely because of Gods command, but also because rash and temerarious vnder-taking of religious duties, is a taking of Gods Name in vaine, and fruitlesse.

2 If *Daniel* be not fit till hee be prepared, much lesse we who haue so many distractions, so much earth, so dull spirits.

3 There is no comfort in doing the duty, but in the well and acceptable doing of it: and neuer is it well performed, but when we are well prepared.

CAP. 9.

Concerning the wise proceeding in Repentance.

1 The wise proceeding in Repentance, standeth

in

in these things.

1 To begin the worke *within*,
with *cleansing the heart*. Ezek. 18.

31. Cast away your transgressi-
ons, and make you a *new heart*,
and a *new spirit*. For,

1 The heart is the fountaine
of actions; as that is, so are they:
Out of the *abundance of the*
heart the mouth speaketh, the
hand acteth. If the heart bee a
fusty vessell, the Lord will poure
none of his gracious liquor into
it: As that is, so is the whole
man; If the roote be naught, so
are the branches, so are the
fruits.

2 This is the most compendi-
ous way: Wash the *inside first*,
saith Christ, & all shall be cleane.
A vaine and lost labour it is to
offer to stoppe the current of a
streame, if you goe not to the
fountaine: A vaine thing in a
Gardener to cut off the tops of
weedes, and leaue the roote,
which

Beginne
within.

which fasteneth it selfe so much the deeper : And therefore the Prophet *David* praying for the grace of Repentance , *Psal. 51.* Wash me, purge me ; hee telleth the Lord where hee would haue him begin , Create in mee a new heart, and renew a right spirit.

Then
comming
without,
begin first
with ma-
ster-sins.

2 Comming outwardly, begin with those *master sinnes* that are most rooted, and haue most foyled vs : for as in an armie, if the Generals and Captaines be cut off, the common souldiers are easily routed ; so if our chiefest sins, which haue been Commanders, and borne most sway and rule in vs, be mortified and killed, the lesser sinnes will be more easily subdued and chased. *1 Sam. 17. 51.* When the Philistines saw their Champion *Goliath* was dead, they fled. Blast and plucke vp the roote, the branches and succours wither of themselves : Cut off the right hand

hand, right eye. *Herod* had bin in a faire way of Repentance, if he could haue begun with *Herodias*.

2. It is obseruable in the Scripture of most true penitents, that they begun with the strongest sins. *David* beginneth with his *Barbsabab*, and testifieth a notable Repentance, *Psal 51*. *Saul* once mastering his fury and rage in persecuting, hee shall quickly become a zealous Preacher. If we could see some men lay aside their malice and hatred of good men (which is a strong snare of the Deuill) wee would hope to see them forward and louing, and ioyne themselves with such as walke in the waies of God.

Zacchus once mastering his pilling, and polling, and couetous catching after the world, becometh a notable example of a true penitent. So could we see a worldling,

Try thy
strength
with
strongest
sins.

worldling, an vsurer, an oppres-
 four, once giue vp couetousnesse,
 we should expect any good thing
 from them. Wee should hope to
 see them diligent in Gods house,
 which now, in the weeke day,
 they thinke a losse of time. Wee
 should see them restoring as fast
 as they fetched in; wee should
 see them as liberall to Gods
 worship, and good vses, as they
 haue beene basely griple. Wee
 should see them as mercifull,
 and charitable, as they haue
 beene cruell, and vmercifull.
 Wee should see with Couetous-
 nesse, the root of all euill; all the
 boughes and branches fall one
 after another.

Till this bee done; neuer say
 thou hast repented of any sinne:
 for he neuer repented of any sin,
 whose master-sin is let alone, is
 spared, and vnrepented.

3. In wise proceeding, when
 thou hast begun with any sin, go
 through

through stich with it; not only to the shaking of the roote, but to the vnrooting and casting it out of the ground: for

Leaue not sinne any roots.

1 In all true Repentance there is a clearing of ones selfe; 1. Cor. 7.11. In our rotten frame and building, it will not leaue a stone vpon a stone, but carrieth out all the rubbish it findeth.

2 To finde mercy, there must bee confessing and forsaking; *Prou. 28.13.*

3 The profession of euery true penitent, must be that of St. Paul; I was a blasphemer, I was an oppressor, but now God hath shewed mercy; I am no such man now.

1. Tim. 1. 13.

Now all this will not be done, but by earnest endeavour: sleighting and flubbering of this businesse, leaueth men in the suddes they were in before: as

-Some dally with their sins, and semble a repentance, as men at foynies doe a fight. Perhaps they will

About
Easter.

will this time of yeare come to confession, and seeme very penitent; & hauing confessed, thinke themselves eased: but it is as a drunkard, by vomiting, that hee may drinke more; so these, to go fresh to drinke in sin againe.

Some will sweare and curse, and say, God forgiue mee; you make mee sweare; and sweare as fast by and by againe. But here the roots of sin remaine.

Some, pressed by Gods hand, force a Repentance, and make many confessions and promises; but after returne as fresh to sin, as a dog to vomit, or the horse to the smell of his dung. Here is no parting with sin: Well may he say, I was a swearer, drunkard, a rippler, an hater of God, and so am I still for all my dissembling Repentance. I was neuer other, nor like to be, without a more serious change.

4. In this wise proceeding,
rest

rest not in the ~~rooting out~~ of sin, till thou seest ~~the~~ *rooting* and *growth* of the contrary grace: for in all true Repentance, is a change in the *iudgement* from error to truth, in the *will* from euill to good, in the *whole man* from darknesse to light. Thou canst show no Repentance, if thou canst not show this change of euery part, at least in part.

True Repentance maketh a man cleane contrary vnto himselfe, and changeth him into a cleane other man. His whole nature is changed from a corrupt and carnall, into a spirituall nature. In nature an *Aethiopian* cannot change his colour, but grace changeth nature: of a *bramble*, he becommeth a *vine*, of a *thorne*, a *fig tree*, of a *wilde*, a *naturall olive*, of a *lyon*, a *lambe*, of a *dogge* vnder boord, a *son* sitting at table, of a *Saul*, a *Paul*. Hee is changed in all his parts

parts and members; they were, as swords and speares, weapons of vnrighteousnesse and fiercenesse against God, & good men, now are turned into sythes and mattocks, weapons of grace, and instruments of common good in time of peace.

His whole course is changed: of a louer of sin, hee is become a loather of sin, and louer of grace: of a Receiuer and Deceiuer, it maketh Zacheus a restorer, and charitable distributor: of one thirsting after the bloud of Saints, it maketh Saul thirst now after their saluation: of a waster of the Lords talent, it maketh him encrease it.

Let not thy soule deceiue thee in thy Repentance, except it haue brought thee thus farre, to expresse the contrary grace. Solomon could not satisfie himselfe with his Repentance of those fowle sins of lust, till hee had

had written his booke of Repen-
tance: nor *Augustine*, till he
had written his booke of Retra-
ctions: nor *Cramer*, till he had
burned his vnworthy right
hand.

Trust not thy Repentance for
wantonnesse and vncleannesse,
vnlesse as the woman, *Jakey*,
who had abused her eyes, her
hayre and lippes to folly, shee
gaue her lippes to kisse his foote,
her eyes to wash them, and her
hayre to dry them. Thou must
expresse Humility, Modesty, and
Repentance, in members most
abused. *David* polluting his bed,
washeth it with teares.

Trust not thy Repentance for
Covetousnesse, Vsurie, Bribery,
without restitution, as *Zachary*,
without expression of charity,
mercifulnesse to the poore, and
without free, and liberall dis-
pensing to pious and godly vses.

Hath thine house beene pto-

F

fane

same house; a gaining house, an house of *swearing*, riot, and disorder: if thou hast not repented, though these things bee left, if thou hast not reformed it vnto a house of prayer. Hast thou beene an enemy, or no friend to Gods seruants, and seruice? thou hast not repented in *putting off thy malice*; vnlesse thou hast put on *louing affections*; and exprestst loue aboue the former hatred.

Hast thou sinned in *disgracing* & reuiling the seruants of God, and professors of the Gospell, casting on them the common termes of Hypocrites, Puritans? thou hast neuer repented, if thou dost *not iustifie*, and defend them, and right them in their names, and godly practices: and so in all other sins. True Repentance will not only vndoe what is ill done, but will set vp with both hands what it hath plucked downe; it will now see God haue

have his glory, and men their
right. I conclude with ruf. 1. 7.
Let none deceive you, let none
deceive himselfe. For that doth
righteousness is right, and is
righteous. For this is the
1. Because there is no faith

for that cause. The tree once
cut down, no fruit can grow any

more. *Concerning the time of Repentance,*
both of 1. Possibility, 2. Necessi-
sitie.

The fourth rule of direction
is, concerning the time of
Repentance. For the time is in
therof *1. Possibility* or *2. Necessi-*

1. Possibility is that
the time of Possibility is the
whole time of this life, and only
the time of this life. Except you
repent, while ye live heretofore
perish eternally. For that is the

God giveth every man a space
to repent in, as *1. Possibility*
that is, the space of this life, and

Reas. 1.

any time of this life the Lord
may give repentance. *Tim. 2. 25.*
Agree with the Lord. *Matth. 5. 1.*
After this life can be no
Repentance; for these reasons,

1. Because there is no faith,
for that ceaseth. The tree once
cut down, no fruit can grow any
more: now Repentance is a fruit
of Faith; and no more Faith, no
more Repentance.

2. Because the acts & parts of
repentance are only for this life.
These are in *Manifestation*, god-
ly sorrow; Christian combat;
2. *Renouance*; growth in grace;
and strife to perfection.

All these are by death aboli-
shed: no more tears; no more
fight; no more imperfection, no
more molestation of sin; but vi-
ctory and perfection is attained.

After death is nothing
but *indignation*. *Heb. 9. 27.* there is
no more time for repentance,
any

lander, there is no more work-
ing, no more washing, no Purga-
tory, no more oyle may be get-
ten after the doore is shut; no
more place for Repentance is to
be found, being at the waies end;
Repentance is the way of life,
and life the end of that way. 7. 8.

50 This consideration calleth vs
to the speedy vndertaking of
Repentance; even while this
frailer and vncertain life lasteth;
for who hath a lease of his life,
but for forty yeares? *How many*
Thou mayest imagine of many
yeares, as the glutton did; when
that night his soule was taken
away from him, and he called a
foole, and so proved. 11 omco

ed Nature teacheth to take the
time allotted for al other things;
the husbandman to sow while
seed-time lasteth; to make Hay
while the Sun shineth; the Mer-
chant to buy & trade while the
Faire lasteth; the Seaman to take

all T 1

F 3

time,

Subid
-imac
Subid, and
21100. and
-ayall
-August.

time, & tide, & winde, which
stayeth for no man: the Smith to
strike while the iron is hot, the
Souldier to fight while the bat-
tell continueth a yea, the verie
Storks, & Crane, & Swallow, to
know their appointed time, *Jer.*
8. 7, and should not grace teach
men to repent while they live?

Obiect. Yes, God forbid, but
we should repent, but when our
dying day cometh, then wee
may doe it.

Ans. Wouldst thou repent
on thy dying day? why then not
every day of thy life, seeing eve-
rie day may bee thy dying day?
and why doth thy folly not
esteeme it so? *1 Pet.* 1. 7.

Ans. The time of necessity is the
whole time of our life, the whole
life being but one day of Repen-
tance, & ought to be begun, con-
tinued, and concluded with Re-
pentance. This Generall we will
take asunder into these proposi-
tions.

*Afsidue
peccanti-
bus, afsidue
paenitentia
necessaria.
August.*

I The

1. The first thing a Christian must doe, is to Repent.

2. Looker at, God; his com-
mandement, is, First seeke the
Kingdome of God; To day, heare
his voice, Psal. 95. 7. Exhort one
another while it is called to day,
Heb. 3. 13. Eccles. 1. 2. 1.

3. His spirit will bee more
grieved to morrow; and stand
further from our help and com-
fort, and the more he is grieved,
the hardlier will he be intreated.

4. His patience is more abu-
sed by refusing the meanes of
our Repentance this day: by
fighting his voice, calling vs,
his stretching out his hand this
day offering grace, and by not
listening to the knocks and raps
at the doore of our hearts.

5. His wrath will bee more
increased by the increase of our
sin this day before to morrow;
and being pronoked, may iustly
giue vp the sinner to a heart that

Rule 1.

Repen-
tance is
the first
duety of a
Christian.
Reas. 1.

*Nescit tar-
da molimi-
na spiritus
sancti gra-
tia. Ambro-
in G. 1. Luc.*

cannot repent. Were it not iust, that seeing hee calleth, and they will not heare, that eyther hee should be dumbe, and neuer call hereafter, or God deafe, neuer to heare thee call? If thou that wilt not repent at Gods call and command, shouldst not finde Repentance to be at thy call and command? Live forgetfull of God, and if thou dyest forgetfull of thy selfe is it not iust?

Reas. 2.

2. Look at *our selves*, and see if Repentance had not neede be thy first taske. For,

1. Before Repentance, a man is an euill tree, and an euill tree can bring no good fruit; thou canst not pray, nor be heard in prayer; thou canst not heare, nor receiue Sacraments, but to damnation, nor performe any duty of piety or charity acceptably, till thou hast repented: If thou hast any thing to doe with God, or any expectation from him, thou

thou must first wash and cleanse
thy selfe, and then come and rea-
son with him, *Isa. 1.*

2 If thou beest not apt or wil-
ling to repent to day, thou wilt
be lesse apt to morrow: for the
heart will be more hardened, the
conscience more feared, the will
more crooked, the conuersion
more difficult, corruption more
rooted by continuance, the heart
harder, and in the soule more
deadly lying, thy selfe farre
weaker, to get out of sinne, in
all which regards, thou canst not
vndertake Repentance too soon.

3 Look vpon sin, and see whe-
ther we had not need deal with
it at first: for sin is like fire set
into our house to burne vs vp;
who but a mad man would not
bestir himselfe with all speed to
quench it in the first sparke, or
breaking out, before it be increa-
sed to a great flame? should we
not bee as carefull for our soules

Reas. 3.

as for your houses? It is *markus natura*; the disease of nature: wee are wise to take our bodily diseases in hand betime, because the medicine is prepared too late, when the disease hath preuailed by continuance. It is the plague of the soule, for which the Physitians prescribe, *Cui Longè, Tardè*, that is, Get away from the infection betime. Stay long inough from it, and return slowly to the place where it was.

A sin by continuance groweth more in number, and more in strength; it is full ingendring, and groweth more fruitfull: one sin is a link to another, drawing to that another, and one sin maintaine another. *Abel* must maintaine his couetousnesse by murther; *Cahesi* his theft by a lye; *David* his adultery by murther; *Salomon* is drawne from carnall whoredome, to spirituall:
all:

all: Herod maintaining incest,
must cut off Iohns head: Sinne
groweth strong after the birth,
& as a plant of the Diuels plan-
ting, quickly rooteth. Take it
when it is new set, it may bee
plucked vpe easily, but let it grow
to a tree, no struggling can plucke
it vp, nor many blowes strike it
downe.

Sin is strong in the cogitation,
stronger in affection, most of all
in actions and habit.

4 Looke vpon Repentance, and
there is a twofold Repentance,
that is seldome true.

1 Late Repentance: for then
commonly sin leaueth vs, not we
sin, and when Repentance liueth
not with vs, commonly it dyeth
with vs: and what thanke is it
for a man to leaue the world,
when the world leaueth him, &
casteth him off? When weak-
nesse hindereth him to sinne, we
must thanke his weaknesse, not
himselſe

Reas. 4.

himself for not sinning, saith *Basil*,

2. *Forced Repentance*: when men in distress of body, or mind, or feare of death, pretend a Repentance, will promise, pray, vow, or doe any thing: but the fear is scarce over, but so is their Repentance: then returneth the vncleane spirit with seven worse than himselfe; and now running from God, God is gone further off, than before; and a thousand to one neuer returneth againe.

O therefore is the delay so dangerous? is neither the day of thy life, nor the day of grace certain? is the present day late enough? may the next day bee too late? how darest thou cast thy Repentance into thy last accounts, which ought to bee the first worke of every Christian? how darest thou deferre it beyond this day, and hazzard to lose that in one moment, which can neuer bee hoped or gained after ward?

Let

Let every eye behold Christ mourning over him, as once over Ierusalem: Oh that thou haddest *in this thy day* known the things of thy peace: but these things are hid from thine eyes: A wise man may slip or fall into a pit, but hee is a mad man that will not rise out againe.

2. As Repentance must be the first, so it must be the constant & daily exercise of every Christian, who must eleepe his whole life, a continuall Repentance.

1. We sweep our houses every day, but the houses of our hearts have more need, because of the soyle and dust of our daily infirmities: Our hands have daily need of washing, our hearts much more.

2. As the blood runneth through all the veins, and is necessary to carry life and spirit through all the parts: so Repentance must run through all the occasions

Daily
exercise
of every
Christian
must be
the constant
exercise
of every
Christian.

Rule 2.
Repentance must
be the constant
exercise
of every
Christian.
Reas. 1.

Daily occasions to quicken our Repentance.

occasions of the day: all which call vs to repent. For, *1* Wee are bound to the daily sacrifice and seruice of God, which cannot bee performed without Repentance. Come before God without Repentance, all is one as if thou cut off a dogs head, or offer swines flesh.

2 Our daily failings call vs to daily repentance; wee goe ouer daily frailties, many yeeldings to temptations, many roving thoughts, idle speeches, many sinfull actions of bad & scandalous examples, many secret sins not easily found out, many sinfull defects cleauing to our best duties, thrust in vpon vs incessantly, euery one of these call vs to a constant practice of Repentance in examination, confession, watchfulness, mortification, &c. *3* Many are the daily troubles of our callings, many afflictions meete vs; many crosses befall vs

in

in our family, in our estate, in our friends; many afflictions vpon the Church and Land we heare of: euery of these haue a loud voice to summon vs to daily Repentance: for ~~men suffereth for his sin~~ and remoue the cause, the effect will cease.

4 We stand in need of daily blessings and new fauours, and these call on vs to renew our Repentance daily, for else our sins will hinder good things from vs: either we must remoue them, or they will remoue Gods mercies from vs; & in stead of blessings, cast vs into perils and dangers euery moment.

5 For finally Repentance is also the last duty of a Christian which he must principally intend. For, All naturall motion is swift to the Center, and so supernaturall: euery sound grace is most thriving at last, and this especially, because Sathan is most stirring

Rule 3.
Repentance is the last duty of euery Christian.

ring in temptation, and so in his last act is most troublesome; and therefore Repentance must bee most busie in thrusting downe the last and strongest powers raised against it. In sicknesse, sorrow, and approach of death, is great cause of sight, sense, and godly sorrow for sin, the mother of them. Now is a time of humiliation, and mortification, so that now the worst of men can counterfeit a Repentance; and therefore now true Repentance cannot but above all times shew it selfe. The less time that grace seeth it hath to work in, the more stirring & working it will be; onely grieved that it hath not more, and cannot more glorifie God: & as friends parting, when they take their last farewell, they desire to take their fill one of another; so the Saints being to bid farewell to godly sorrow, are willing

Rule 3.
Repentance is the last duty of a Christian

willing to take their fill of it.

4 What is it else thou wouldest haue thy Master finde thee doing at his comming, but *so doing*? and what else hath the promise of blessednesse? and what seruant else, but hee whom the Master findeth *so doing*?

Now the way to do it well at last, is to exercise it well beforehand, else it will hardly and bunglingly come off: but what a man doth customably, and habitually, is done easily, cunningly, and comfortably. Nothing but the dispatch of this businesse maketh life sweet and desirable. Nothing else affordeth peace with God, part in Christ, quietnesse of conscience; but the comfort of sound Repentance, without any of which, life is no better than death.

Nothing but this can allay the feares and bitternesse of death: How can the euill seruant but feare

feare to bee called to accounts,
that hath neuer made them rea-
dy? How can the condemned
Fellon but feare the assizes, who
neuer looked after his pardon?

But why should the soule
feare to goe forth to God, when
it knoweth it is reconciled to
him? what need he feare sudden
death, who is euer prepared?
When a malefactor hath sued
out his pardon, let the assizes
come when they will, the sooner
the better. Neuer will that
soule feare to goe to Christ, that
is in Christ; nay, it will desire it,
because it is *best of all*, *Philipp. 1. 23.*

Nothing else affordeth peace
with God part in Christ but

CAP. II.

Lets of Repentance in respect of sin.

2.

THe second generall thing
propounded to further the
practice of Repentance, is to re-
moue the *lets* and impediments
which

which hinder men from the
practice of it. For,

The more excellent any duty
or grace is, the more difficulty
there is in attaining it: and Re-
pentance being of all graces the
first and leader, wee must not
thinke it easie to come by. God
seeing it in our nature, lightly to
set by things we easily come by,
hath set a price vpon his best
blessings, that wee might prize
them: and is not so prodigall of
them, as to cast them vpon slee-
pers, and sloathfull persons, that
thinke them worth no pains nor
labour.

And Sathan hangeth such
weight on our corruption, and
by his policy and power, so clog-
geth & blocketh vp the way to
this grace, as very few are able
& willing to incounter with so
many Giants, and Hydraes, & to
vndertake so many Herculean
labours and difficulties, as wee
must

must goe through, that meaneth to go through stich with sound Repentance.

Though therefore men vnacquainted with repentance, think it the easiest thing in the world; an houres worke, or dispatched with three words, *Lord haue mercy*: yet neuer any true Penitent found it so easie, but the hardest taske in all the world: and he that cometh in earnest vnto it, must cast his cost, and consider whether he be able to *drinke of this cup or no*.

Wee shall finde it no small labour to reckon vp and discover these hinderances: and much lesse is he to find it so, that is to grapple with them, and conquer them.

These lets being so many, may bee prosecuted vnder foure heads, being cast in our waies, either by *Sin*, or the *World*, or *Sathan*, or *our selues*.

In respect of sin wee haue sundry lets;

1 The loue of sin;

2 The seeming profit in sin;

3 An appearance of pleasure;

4 A kind of credit conceined to be in sin.

The loue of sin riseth from the nearness, long acquaintance, and familiarity with vs, it being bred and born with vs, at board and bed with vs, as neare and deare as our eyes and hands vnto vs. And this disordered loue of sin, maketh vs hate and loath all meanes, which might worke vs to dislike and forsake it. So our Sauiour telleth vs, *Mat. 23. 19.* Men *love darkness, because their deeds are euill.* This loue of darkness of sin, maketh men loath the grace of Repentance.

Now to remoue this let, consider this. To loue sin is to hate the Lord, *Psal. 97. 10.* All ye that loue

Lets of Repen-
tance in
respect of
sinne.

the

the Lord hate all that is euill: therefore loue of euill will not stand with loue of God. Every grace is actiue against the contrary.

2 To loue sin is to loue death.

Gen. 2. 17. In the day thou sinnest thou shalt die: And to loue sin is to hate his own soule. Pro. 8. 13. He that sinneth against mee, hateth his own soule: And all that hate mee, loue death. Pro. 1. 19. as bond

3. A child of God cannot but hate his own sin; he hateth the euill he doth, and is far from allowing himselfe in it. Rom. 7.

Yea, abhorreth himself in dust and ashes for his sin, Job 42. 6.

4. Yea, we shall find all the affections of the godly set against sin, as the most hatefull obiect.

5. His sorrow is chiefly for his sin. We reade not that Peter euer wept so bitterly for any suffering, as hee did for his sin: nothing is so contrary to godly sorrow, as sinfull ioy.

2 His

hundred deuices to deceiue

The Non-resident will not part with his gainfull sinne, though it be the price of a thousand of soules.

The Lawyer, the concealing and hiding of truth, which hee ought to open. They cannot lye if they should.

To conquer this Let, consider,

That no man can *establishe himselfe by iniquitie.* *Prov. 12. 3.*

What stability is in that house, which is founded in water, and vnderpropped with kindled fire-brands? Could *Saul* stablish his house, by founding it in disobedience, and vnderpropping it with persecuting *David*? No, it falleth on his owne head, and crusheth and hideth all his posterity in the ruines of it.

Could *Ieroboam* stablish his house, or confirm the kingdome to it, by deuising the tricks of the two Calues at *Dan* & *Bethel*? Can

Can a sicke man gaine his health by drinking a strong poison? Such is the gaine of him, that will assure his state by sin.

2 All is not gaine that is gotten by sin; no man can reckon it for cleare gaine: for there is no gaine but the losse is far greater. For

1 In sinfull gaine is a losse of grace; faith and dependance vpon God is gone. Thou leaneest on a reed, makest a wedge of gold thy hope. Better had it bin to haue begd thy bread than lost thy faith.

There is a losse of good conscience. And better had it been to haue cast ouer-boord all that ill-gotten goods, than haue made shipwrack of a good conscience. And what comfort to haue thy house full of goods, when thy conscience telleth thee, they haue a bad master? Num 31:22

2 What gained Balaam, Iy-
G das,

das, Ananias and Saphira, when by seeking vnlawfull gaine, by cursing, betraying, lying, they lost their liues for their labours?

3 What gaine, or profit is it for a man, to winne *the whole world*, and lose his *owne soule*? Or what recompence shall he giue? Here is not only a certain, but an irrecoverable losse.

4 What gaine, or profit shall hee finde, when the curse of God bloweth vpon the state so ill gotten? which maketh it as a fire to consume the rest, if any be better gotten than other. As *Abab*, when for *Naboths Vineyard* he lost his whole kingdom: or sometimes the curse of God raiseth an vnthrifty heyre, who shall lauish it, and as wickedly waste it, as euer it was wickedly gotten.

And how can it bee, but the curse must accompanie that wealth, for which men fall down
to

to the Diuell and worship him,
on which condition onely hee
enricheth them?

3. The onely true gaine is to
gaine Christ, in comparison of
whom all things are drosse and
dung, *Psal. 3. The gain of godlines,*
1. Tim. 6. the gain of true wisdom
is better than that of gold, Prov.
3. 13. a better and more enduring
substance, Heb. 10. 34. A treasure
in Heauen worth selling all, as
Christ to the young man: An
vndeceivable wealth, not con-
sumed with vse, but encreased;
not left on earth, but carried
to Heauen: a wealth for which
the Saints willingly endured
the spoyling of their goods,
because they knew they had a
better substance.

Thirdly, in sin is an appearance
of *pleasure*, and euery sinner is
loath to change the sweetnesse
of sin, with the sower and tart,
feed of Repentance and Mortifi-

The see-
ming
pleasure
of sinne.

The old world, set vpon pleasure,
knew nothing till the flood
came.

Secondly, they thrust out pleasures of the world to come; they make a man delight more in the Diuels bookes, Cards and Dice, than in Gods; in gathering money, than in gathering grace, make their Hawkes and Dogs more chargeable than Christs poore members.

2

Thirdly, they binde a man a willing slave, and like the harlot, their hands are as bands to hold them fast in the snare; as Herod can make shift against many sins, but his Herodias.

3

2. The sweetnesse of sin is as the sweetnesse of poyson, onely sweete in the mouth, poyson in the belly. *Prou. 5. 4. Stollen bread is sweete, but the dead are there;* sweet only in committing, bitter in the account and reckoning; and this last dith will spoyle the

G 3

feast.

feast. Let wisdom set thine eye vpon the future miserie, which is as the sowre sauce to sinnes sweetnesse; and were the sweetnesse of sin a true pleasure, what folly were it to buy a broken and momentary pleasure, with endlesse pain; to preferre an empty ioy aboue fulnesse of ioy; the pleasures of Gods *left hand*, aboue the pleasures of his *right hand*; a drop of pleasure, aboue a river of mercy and glory?

3. Nothing can be more contrary to the state of Grace, than a life *led in pleasures*: The Widow liuing in pleasure, is dead while she liueth: noted for a course of the vnregenerate, *Tit. 3, 3.* *seruing diuers lusts and pleasures*; and it is a brand of a foolish course. *Eccles. 7. 6.* The heart of the foole is in the *house of mirth*.

Let vs account it therefore an high wisdom: first,

To

To discover other manner of pleasures, such as are the soules delight. The way of wisdom is the way of pleasure, *Prou. 17.* Oh that we knew what pleasures are in peace of conscience, ioy of the holy Ghost, what a solace it is to be a son of God, an inhabitant of Heauen, to liue by Faith!

To exchange these broken, worne-eaten, and poysonfull pleasures of sin for a season, with the pleasures of Gods House, of Gods Spirit, and of Gods right hand for euermore.

Fourthly, in sin is a kinde of credit and glory, which the sinner is loath to let go: as the Gallants & Great ones, that must not put off any of their proud fashions or tyres; nor must not be behind any of the fantasticall disguises of the times. And our Roisters, Swearers, Swash-bucklers, cannot bee thought men of great spirit or place, if they should not

The fourth
Let.

despise the basenesse and pusillanimity of Repentance, and humble carriage of Christianity.

¶ Against this Let, consider,
 1 To glory in sin, is to glory in a mans owne shame; as if a man should glory to wallow as a swine in his owne dung, or as if a theefe should pride himself in his fetters, which hold him fast to his execution. *Phil. 3. 19.* The Apostle spake of such as *gloried in their shame*; that is, whereof they might, and ought to haue beene ashamed, and whereof they should be afterward ashamed: What will be the end of that glory, that fighteth against *the glory of God*? *1. Sam. 2. 30.*

2 Sin vnrepented of, maketh a man the basest slaue and drudge of all men; it maketh him a slaue to the Diuell, a drudge in the basest seruices of flesh and lusts: with more reason might the basest slaue in the Turkish Gallies,

Gallies; glory of his freedome
and honour: Wilt thou be great
in sinne? thou shalt bee great in
plagues, great in sorrow, in tor-
ment.

3 Sinne can draw no credit
but from persons of no worth or
reckoning. What credit were it
for a Rebell or Traytour to get
applause among his complices, &
be well thought of among such
condemned Rebels as himselve,
while they are all going to an
infamous and cruell death, hated
of the King, and despised of all
good subiects, and the whole
state in which they liued?

4 As godlinesse is the truest
gain, so it is the truest greatnesse
and honour: for is it not the
truest greatnesse to bee great in
Gods fauour and loue?

To be godly; is to be great,
great in the Court of Heauen,
great in blood and alliance, great
in present estate, greater in ex-

spectation, great in place and
 priuiledges: If therefore thou
 seekest great things for thy self,
 seeke grace, seeke precious faith,
 holinesse, hope; especially, seeke
 true humility: for hee that will
 be greatest, must be least, least in
 himselfe; and he that is so, will
 be least in sin. And suppose piety
 and grace carry reproach and
 contempt in the world; yet faith
 seeth it recompenced with ever-
 lasting honour and glory in the
 life to come.

CAP. 13.

Lets of Repentance from the world.

THe second sort of Lets of
 Repentance, are from the
 world; which is a perillous sea,
 wherein some Christians escape
 drowning, but none danger; some
 escape shipwrack, but none haz-
 zard.

zard. And the greater and more dangerous is this enemy, because, shee betrayeth vs as *Iudas* with a kisse; not comming in hostile maner, being alwaies an enemy, but sometimes as a friend: sometimes hyring vs to sin with great wages; as *Balaam* was carried with wages of vnrighteousnesse, to curse the people of God: sometimes inticing vs to sin, holding before our eye, an apple faire to the eye; as *Eue*: or a wedge of gold, as *Achan*.

2. Our selues, without great watch, yea, and with it, are easily carried away, because of the league that is betweene the world, and our corrupt nature; all our affections, and thoughts, and courses, naturally tending world-ward; further than they are weighed vpwrd with much strength of grace.

3. Yea, wee see men of much forwardnesse & grace cast backe by

by the world, & the very Disciples themselves, shall stand sometimes striving for superiority, and to be somewhat in the world, when they should haue minded other business: And why doth the world cast such a number of lets to hinder Repentance, & reach at those that are at the side of Christ, but because in euery one that repenteth, shee loseth a limbe or a member. Now the Lord seeing our danger by this masked enemy, hath charged vs, that whatsoeuer loue the world maketh to vs, we must not bestow our loue upon it: for then the loue of the Father cannot be in vs, 1. Ioh. 2. 15. but arme ourselues against it, as an arch-enemy to vs in the way of grace, and stand out against it vnto victory, and that in the strength of our head, who hath bidden vs bee of good comfort, because he hath overcome the world, yd both

Ioh. 16. 33.

both for himselfe, and all vs his members.

There be foure great impediments cast in our way by the world to hinder Repentance, and the exercise of godlinesse.

First, feare of contempt and reproach from the world: secondly, a forsaking of friends: thirdly, fewnesse of sound godly men: fourthly, multitude of contrary examples.

The great rubbe of all from the world, is that generall contempt poured vpon professors and practices of piety, which is a generall Let: insomuch as our Sauour pronounced that man blessed, that is not offended in him; and once asked his Disciples, if they would also go away with others.

This was a strong Let and stumbling block, which, layed in the way, hindered many Rulers from following Christ, and from

Contempt from the world must not hinder our Repentance.

from professing that, whereof their conscience was conuincd; *Iohn 12.43.* Because they feared contempt from their comforts, and *loved the praise of men, more than the praise of God.* What else hindered and deferred the Repentance of *Nicodemus*, and cast his coming to Christ into the night?

3. It striketh at that which nature is very tender over: for who would willingly cast himselfe into so contemptible a condition; as that of men forward in Religion? who would be pointed at for singularity? who would not shun the nick-names cast vpon godlinesse? or who but would be loath to be thought of the Precifer sort? who would be at such a passe, to haue his Religion iudged hypocrisie; his Christian prudence, censured as crafty policy; his godly simplicity, esteemed sillinesse & folly; his

his zeale, madnesse; his frugality, couetousnesse; his bounty, wastfulnesse; his contempt of the world, a silly carelesnesse; his godly sorrow, melancholy & how hard is it to bee so misconstrued in euery thing?

Now for remouing of this Let,

1. Look to Christ, and thou shalt finde Christ and his Crosse inseparable.

2 It were strange, if the world that hateth Christ himselfe, should not hate his Disciples.

Iohn 15. 18. If the world hated you, it hated me before you;

3 Cannot the wisdom, innocencie, & holinesse of Christ, fence him from the scornes and mockes of the world, and can thine fence thee? Did they deale thus with the greene tree, and will they not with the dry? Durst they call the master Beelzebub, and will the seruant looke to be better than his master?

4 How

1. Pet. 4. 4.

4 How base and vile was he content to be for thee? will
 3 Looke to the world, and consider that it were strange if the world should not hate those that are called out of the world: Is it a strange thing that they speake euill of them, that will not runne into the same *excesse of ioy with them?*

3 Looke at thy selfe, and consider whether if thy person and waies please God, the world will not be displeased with both.

2 What fence hast thou above other of the Lords holy ones? were not the Prophets reputed Rebels to States and Princes? was not the happy tidings of saluation in the Apostles mouthes, counted seditious doctrine and nouelties? was not *Iohn Baptists* abstinence and sober manner of liuing, esteemed melancholike; yea, diuellish austeritie?

austeritie? was not *Maries* loue
and bounty to Christ, counted
waistfulnesse? nay, our Lords
gentlenesse and meeknesse with
sinners, was it not called boone
companionship, and himselfe
for it a glutton, a companion of
sinners?

3. Looke at thine own secret
worth, that art an humble Chri-
stian, and comfort thy selfe in
that for the time. A Prince in a
strange Countrey vnkowne, is
content with homely vsage: for
he knoweth his owne worth, so
doe not they: And a secret rich
man is well pleased with his
wealth, & willingly concealeth
it from others: So the godly
and humble soule may bee well
contented, that hee is *rich in*
God, and rich in Grace, and in
an honourable and happy estate,
though all men take no notice
of it.

Though the world iudge ac-
cording

According to the outward appearance, because it knoweth not the Father, nor yet the loue of God: Neyther is this the time when they must appeare what they are: yet mis-iudge not thine owne happinesse for the present, though it appeare not; for did the honour of the Saints appeare, all the sheaues would bow to theirs; and all the Nobility, and glory of the earth, were but vanishing shadowes, and as *Ionas* his withering Gourd before them: Yea, I suppose, the glory of the least Beleeuer, when it shall appeare, shall darken the glory of the Sunne.

4 What an happy seruice is it, if thy dishonour can bring any honour to God and his truth? As *Luther* of *Moses* body, so I say of thy name, Let it dye, and bee buried, stinke, and rot, and let no man know where it lyeth, so as the Name of Christ may bee magnified

magnified by thy life or death.

Be content then if the sons of men turnethy glory into shame : if it be vile to be humbled before and for the Lord, *be yet more vile, 2. Sam. 6. 22.*

5 Consider whether the work of grace get strength in thee, whereby thou art crucified to the world, & the world to thee. whether canst thou contemne the contempt of the world, & despise the glory of it; esteeming it, in comparison of Christ, dung & drosse ? A man that is dead, or crucified, is in such an estate as he careth not for all the pompe and glory of the world, neyther doth he feare that the world can abase him lower than hee is : so a man crucified with Christ, is dead to the world, & the world cannot cast him lower than hee hath cast himselfe.

4 Consider that the scorne & reproach for Christ, which is causelesse,

causelesse, is indeed the present crowne of glory, set vpon the head of a Christian. And though the world knoweth not Christ if he come not with a crowne of gold, yet faith espieth much more honour in the crowne of thornes, both on his owne, and on the heads of his members; and reioyceth more in the cross of Christ, than in all the world besides. Christ crucified is a Christians only glory, Gal. 6.19.

5 Seeing there is no man but must be contemned, let vs chuse rather the contempt *for well-doing*, than the contempt *for sinne*. A man must eyther be contemned here of the world, or hereafter of God. Now whether is more eligible, to bee reiected of euill men, or of the Son of God? Surely, nothing can cast such dung in the face of a man as his sin vnrepented, vnpardoned. This maketh him contemptible

tible to God, to good Angels, and good men euen here ; and there abideth an *eternall contempt* for sin and sinners hereafter, as it is *Dan. 12.*

Whereas if godlineſſe draw on the hatred of wicked men, this is abundantly recompenced with the loue of God, and of the Saints; which is not temporary, as is their hatred, but euerlaſting and endleſſe. And what need a wiſe man to care for the hatred of abiect ſcullions, and baſe gally-ſlaues, if he can retain the fauour of the Prince, the Nobles, the greateſt and beſt men in the land?

A *ſecond great* Let of Repentance from the world, is that of him, *Luke 9. 61.* who would fain follow Chriſt, but he muſt firſt bidde them farewell that are at his houſe ; and this is ſo long a doing, that we heare no more of him: So euery naturall man hath many

many friends in the world, many wel-willers, & sundry to whom he is ingaged and much beholding, and he is loth to part companies, and bid them farewell. Now, if hee begin to repent, hee must bid a number of these friends adieu, & farewell much of that, which formerly he called good fellowship and merry company: these will not goe in his way, and hee must not goe in theirs any longer.

Ans. To this let, *first*, If the business of Repentance break off that fellowship, which wicked men haue together in the works of darknesse, and pleasures of sin, such as is drunkennesse, swearing, reuelling, stage-playes, masking, may-games, carding, dicing, frothy or foule communication, &c. what can bee a higher praise of godlinesse, than to cut off such vngodly fellowship, of which sin is the onely knot and band?

But

But as for Christian fellowship in lawfull and ioyfull meetings in the feare of God; as the ancient Christians beleued, conuersed, ate, and dranke, and reioyced together, *Acts 2.* Godliness and pietie establiseth such; for it rectifieth and sweeteneth society, and maketh it truly fruitfull and profitable. It only forbiddeth that merriment which is not in the Lord, & the mirth which *Salomon* calleth madnesse, when men are neuer so merry as when God is farthest off; as mad men sing when their bands increase.

2. To walke in the way of repentance, is not to lose friends; for let a mans wayes please the Lord, hee maketh his very enemies become his friends, *Prov. 16. 7.* This is the way to get and keepe sound friends, and friendship: It is hee alone that can contemper iron and clay to a mixture;

mixture; he can make the Wolfe and the Lambe, the Beare & the Calfe, the Lyon and the Oxe feed peaceably together, *Esa. 11.* For as hee that is confederate with a King, is at peace with all his subiects, so he that confederateth and entreth league with God, shall so far forth find men friendly, as may stand 1. with Gods wisdom, 2. with exception of the crosse, 3. with promotion of his owne saluation.

And what wise man would chuse to live out of Gods fauour for mans, yea for wicked mens? As *Elkanah* said to *Hannah*, Am I not better than ten sons? so may the Lord, Am not I better than ten thousand friends?

3 To walke humbly before God, is not to lose friends, but to exchange those that are couert enemies vnder the habite of friends, for true friends indeed: and to breake from such friends

is to get God thy friend and Father, Christ thy friend and brother, the Angels thy friends and guardians, the godly thy friends and fellow members, thine own conscience thy friend, yea as a thousand friends and witnesses for thee. And these are friends worth having. As for other friends, who draw thee aside from obedience to God, say to them as Christ to Peter, dissuading him from suffering, *Get thee behinde me Sathan: and as David, Away ye wicked, for I will keepe the commandments of my God, Psal. 119. 115.*

4. Grace teacheth a godly man to haue the same friends and enemies that God hath, because of the couenant and league now stricken betweene them.

Psal. 139. 21. But

See the hatred be carried against vices, not persons, lest we sin against the precept of lo-

H

uing

uing our neighbour
 2. See to the purity of our
 affections, that they bee not pri-
 uate, but set vpon Gods glory;
 nor as they be our enemies, but
 Gods.

3. Let no relation betweene
 any man and vs, neither in high
 nor low place, cause vs to betray
 Gods cause and truth; but let it
 bee dearer to vs than our owne
 peace, profit, yea or our liues
 themselves.

CAP. 13.

*Lets of Repentance from the pau-
 city of true penitents in the world.*

III.

THe third let of Repentance
 cast in our way by the world
 is the fewnesse and paucitie of
 sound godly men. In the world
 wee see Repentance and sound
 godlinesse practised but by a
 few,

few; and euerie vnrregenerate man hath an vnwillingnesse to row against the streame of time, or the age and customes of men; so that most will do as the most doe, that the fewest may scorne them; and the most common reproach cast vpon Religion, is, They be but a few forrie fellows that professe it.

Ans. To remoue this let,

1 Wee must know that the number of faithfull Christians, that stick close vnto Christ, are but a small number, and as small in worldly reputation, for foure reasons.

1 The true Church of God is a little park or pickle of God, empaled from the rest of the world; a garden inclosed, *Cant.* 4.12. a paradise of God, not the waste of the world; a fold, not a field. It is the floore of Christ, in which are a little wheate in an huge heape of chaffe, a little

gold in a whole mountaine of clay or drosse, a gleanings after a harvest, a few berries after the vintage, so the members of the Church are but few, compared with the heape of wicked men. Gods companie was alwayes a *little flocke*, *Luk. 12. 32.* The number of Gods companie are said to be one of a Citie, & two of a Tribe, *Jer. 3. 14.* As if in a great inundation of water, which carrieth away whole townes or countries, some one or two houses or persons should scape; or as if in a raging and vniuersall fire deuouring a whole Citie, one or two houses should be left standing.

2 Consider how few are chosen. *Matt. 20. 17.* Few are to be saved. If Israel were as the sand of the Sea, yet a *remnant onely* should be saved, *Rom. 9. 29.* As a Tradesman, hauing cut off the whole piece of cloth, a smal remnant

nant is remaining: so the true professors of Christ, are a verie small remnant of the whole piece and people of the world. *Rev. 12. 10.* it is called the remnant of the womans seed, that is, as a little seed-corne is reserved out of a great heape for store, which is nothing to the whole crop; so is the small number of true beleaguers reserved by grace to the whole field and crop of the world. In the Arke a few, even *eight persons*, were saved, *1. Pet. 3.*

3. Consider the truth of that of our Saviour, *Matt. 7. 14.* *Strait is the gate, and narrow the way, that leadeth to life, and few find it.* Which must not be understood *simply in themselves*, for many shall come from East & West, and sit downe with Abraham, and Isaac, and Jacob, *Matt. 8. 11.* and John saw a multitude, which none could number, of all nations, kindreds, and Tribes, and

H 3 tongues,

tongues, standing before the
 Lambe, in white robes, *Revel. 7. 9*
 But *comparatively*, in respect of
 Vnbeleeuers, Infidels, Hypo-
 crites, and Reprobates; they be an
 handfull, to an house full; a spark
 to a flame; a drop to a streame.
 And the reason is twofold:

1. The worth of grace and
 saluation, and excellency of eter-
 nall life, alloweth it not to bee
 common, but is a precious com-
 modity in the hands of a few; as
 Pearles and Jewels are so much
 more aduanced in price, as they
 be harder to come by.

2. Because there bee so few
 that will indure the persecution,
 sharpenesse, the selfe denyall, the
 mortification, the many losses
 and crosses which the straight
 way is strewed with; enery man
 naturally desiring to walke in
 the easie and broad way, where
 is elbow-roome, profit, pleasures,
 applause of others, and pleasing

of

of a mans selfe: *missionw. 2m*

Now this should be so far from offending any, as that euery one should strine to bee of the little flocke, and remnant, and waile in the way of good men; and though thy company be small, it shall bee good: Nay, thou must praise God, that euer hee vouchsafed thee mercy: to ioyne thee to this small number of them that feare the Lord; Considering *5m* That the world yeeldeth his harvest to the God of this world, and the earth affordeth much clay for Pottes, but little ore for gold: pebbles are many, pearles but a few.

2 Yea, in the particular Churches, there are but a few names that *Reuel. 17.* ~~defile not~~ their garments, *18.* All are not *frank*, that go for Israel, neither all that go for Virgins, are admitted into the Bride-groomes Chamber. *VI.* Consider the day coming,

ming, wherein thou that shun-
nest this still number, shalt
wish thy selfe of it, and shalt bee
most unhappy in the fellowship
which thou hast chosen, wherall
the cruell chaffin shalbe swept
together, and cast into the fire.
And on the contrary, thou
that hast formed thy selfe with
obedience, shalt praise God for al
his high mercy, and shalbe
glad in the great things that
he hath done for thee, and in the dread-
full burning of Sodom, so that
thou shalt be free from the punishment
of the world, and shalt have
much clay for pottes, and stones
for gold: pebbles are many,
but stones are few.

Yea in the particular Chap-
ter. 14.
There is a great multitude
of people that are
in the world, all that go
for Israel, are admitted into
the fourth Lee from the
world, is the multitude of
con-

Let IV.

contrary examples. The world hath a great many crooked patternes, many perswaders, and pul-backes, as backe-byasses to Repentance & godly life, whole bands of bad company, and wicked society, which are strong impediments; and so much the more dangerous, As,

1. Our nature is sociall, and not as the bruite: wee readily thrust into company, as being naturally enemies to solitarinesse: we easily follow one that offereth to leade vs; but if many, or multitudes, or great ones goe before vs, then wee can run as sheepe, and for haue neuer say to reason the case; neither in what way wee are, nor vpon what errand.

2. Our nature is corrupt, and attractive of euill: as the Adamant will draw iron to it. Wee are suddenly corrupted by, first, filthy communication, and euill

words which corrupt good manners: *secondly*, by counsels and perswasions to euill, by which they are iustly carried that will not bee guided by the voyce of wisdome. *Thirdly*, by the wicked example, especially of great, or wise, or learned men, who thrue well enough, and are lifted vp in the world without all this nicenesse, and adoe.

Adde hereunto that euill is diffusive of it selfe, and such acquaintance is betweene it and vs, as the plague cannot so easily and soone infect our bodies, as sinne & the poyson, and suddenly infect our soules.

Now against this Let, that wee may breake thorough it; Consider,

The straight iniunctions and charges of Scripture. *Exod. 23. 2.* Thou shalt not follow a multitude to doe euill: the word

needes make that which is euill
 much worse and more haynous.
 If all the earth be corrupted, the
 cry is great, many hands vnder
 much worke, many fingers fill
 the measure full. *Wisd. 1. 11.*
 Multitudes cannot keepe
 off the reuenge of euill: they
 may helpe thee into sinne, but
 cannot helpe thee out of punish-
 ment: thou canst not partake in
 their finnes, and not in their pu-
 nishment, *Rom. 1. 8. 9. Pre. 13. 20.*
 Companions of fables must bee
 destroyed; and therefore, let
 hand ioyne to hand, they shall
 not escape unpunished. A world
 of sinners in earth, a million of
 Angells in heauen, cannot shift
 off reuenge, if they sin together
 against God. *Eccl. 1. 1. 2. 1. 3. 1.*
 It is almost impossible for
 a good man to retaine his good-
 nesse among euill men; it is a
 rare example to bee a *Do* in *So-*
dom: See *David* in the Court of
Abish.

Achish, once basely counterfai-
 ting madnesse, another time dis-
 sembling himselfe a friend of
Philistines, and an enemy of
 Gods people: and *Pharisee* in the
 company of denyers, and ene-
 mies, denying, and forswearing
 his maister. And hereof are two
 reasons. As yd becomming has been
 you. The disposition of wicked
 men, who are like men sicke of
 the plague, care not how much
 they can infect others, that so
 the fewer stay, leaving them-
 selves.

Our owne disposition, and
 aptnesse to receive infection
 from them, as sound sheepe,
 or sound Apples are easily infe-
 cted with the scottent. Whereas
 therefore some pretend to runne
 with wicked men to win them,
 they delude themselves, for as
 there is no great hope to doe
 them good, so there is certaine
 perill of thine own hurt. A man
 that

that runneth downe a hill, if hee
catch hold on him that is going
vp, shall easily pull him back with
him, because the descent is easi-
er. And dead carcases tyed to
liuing bodies, are not reuiued,
but by miracle; but the liuing
bodies, tyed to them, are poyso-
ned and putrefied by them. Is
there so little hope of doing
them good, so great perill of
thine own bane and poyson? get
out from among them. *Pro. 23:12*
he with whom the Lord is angry
shall fall by them.

br. Fencer thy selfe against the
objections that might carrie
thee away, as namely such as
this.

2^d Obiect. The most doe so, most
are in the fashion, most sweare,
game, waste their time &c.

2^d Answ. Walke with the most,
and perishe with most; doe as
most, suffer with the most; live
as most, die with most.

*Alig-
mentum*

mentum pessimum turba est, saith *Seneca*; that is, The multitude is the weakest and worst argument. No excuse to say, thus do my neighbours. Commit a felony, and say others did so, will this acquit thee? *bol on toy, aring*

Obiect. My forefathers did thus, and beleued thus, and they were wise, and I with myself in no better case than they.

Ans. A part of our Redemption is to be delivered from the vaine conuiction, received by tradition of our fathers, *1 Pet. 2.* the Spouse of Christ must forget her Fathers house and kindred, *Psal. 45.* but thou wilt not do so.

Obiect. But some Ministers, good Schollers, great Preachers play, and sweare, and drinke, and swagger, may we not follow our guides? *in flodern bing a loom in*

Ans. It is a fearefull thing for *Aaron* to lead *Israel* to dance about the calfe. *in the 3. of 1*

2 The Scribes and Pharisees were great Schollers, but they said, and did not, they must not be followed further than they sit in *Moses* chaire. *Judas* went farre beyond all Preachers in gifts, yet he led a band to apprehend *Christ*. And many such there be, of whom *Christ* saith, he that breaketh the least Commandement, and teacheth men so, by word or example, shall be least in the kingdome of heaven. *Christ* speaketh of blind guides. no wise man must shut his owne eyes to follow them, least the blinde lead the blinde, and both fall into hell ditch.

Obiect. But I know good men doe thus and thus, may not I follow them?

Ans. The fairest lawne hath his moles, and the best men their faultes, and fals, and must not be followed in all things, as in *Noah*, *Lot*, *Dauid*, *Peter*. But if we will follow

follow example, I.

1. Follow the best, not the most, walke in the way of good men, *Gal. 3. 10.* Follow not that which is evil, but that which is good.

2. Follow the light side of the cloud, as Israel did, not the darke side, as did Pharaoh and his Egyptians.

3. Follow one man that hath his sight and light to guide him, rather than ten thousand blinde men that walke in the darke.

4. Christ is the onely vnder-
ring patterne, follow him as the wise men did by his star, and follow all other as far as they follow him, be they euen Apostles themselves, *1. Cor. 11. 1.*

Obiect. But the Church is a multitude of Believers, and a Catholike company, to which we must ioyne our selues: here is a multitude which we must follow.

Directi-
ons how
to follow
examples.

Directi-
on how
to follow
examples

Ans. No, I must not follow a Church because it is a multitude, for that simply maketh not a Church; for then a legion of Turkes or Diuels were a Church; but the Church is *multitudo orthodoxa*, a multitude teaching, and embracing the truth of Christ: I must live, and walke by my owne faith, as I see with no mans eyes but my own, for faith is the eye of my soule.

Obiect. But I shall be counted singular, and more eyes see better than one.

Ans. It is better to walke the right way alone, than to wander with company: It is better to goe to heauen alone, or with a few, than with multitudes to hell.

2 It was Lot's happinesse that he was singular in Sodom, and that he went alone; & for Noah that hee alone, and his family, entered into the Arke; and happy

py is he that is alone, if only sanctitie be counted singularity.

3 One eye hauing sight is better than a thousand blinde eyes: one poore crucified theefe had a clearer eye, than all the Iewes, Rulers, and People, that condemned and crucified Iesus Christ.

4 Resolue vpon the rules of wisdom to fence thee from this sinne.

1 Choose thy way, not because it is broad, but because it is straight; and suspect that way wherein thou seest multitudes, multitude being a streame we must row hard against. Most scorne the word, hate the feare of God, live after the fashions of the world: shunne this broad way.

2 Regard not what is done, but what ought to bee done; for that onely will stand in the account.

How to fence our selues against the errors of multitudes.

3. In all matter of practice, walke by *rule*, not by *example*; looke at *truth*, not at *numbers*. Wee haue a surer word of Prophets and Apostles, a sure foundation, 1. Cor. 3. 11. And as many as walke according to *this rule*, peace shall be vpon them, Gal. 6. Christ said he was *truth*, not *custome*: and let customes bee neuer so old if not inlightened with truth, they are the worse for their age.

4. The wisdom of the wise, is to chuse and *desert* his way, Pre. 14. 8. Hee taketh it not on ment words, or walketh on aduentures: wisdom will to be alone, if it cannot get company.

The wisdom of the wise will looke better to the *scale*, than to damne it for company: No man but loueth his bodie better, but if hee see neuer so many leape into the sea, or cast themselves into the fire, or off a rocke, hee will

will be loath to kill himselfe for company: and wilt thou, foolish man, break the necke of thy soule for company?

5. Thou must *hinder* and stop the sins of the multitude, rather than *mitate* them. So *Lot* perswaded the multitude of Sodomites. strive, *resisting sinne* euen vnto bloud: keepe the praise of grace euen in oppositions. *Tully* commended one for being continent in Asia: So hold out the light in the midst of a froward generation.

And when thou canst not hinder, thou must mourne for the sinnes of the multitude, as *Lot*, whose righteous soule was grieved daily to see and hear the vnchaste conuersation of Sodomites: And *Jeremy* said, My soule shall weep for you in secret: And *Dauid*, I saw the Transgressours, and was sore grieved; and mine eyes gushed with riuers of teares.

This

This is true zeale against a mans
owne sins, which kindleth a fire
against other mens sins, and the
more vniuersall they bee, the
more will zeale be kindled.

Cap. 13.

*Lets from Satans lulling vs in
securitie.*

3. From the World we come
into the incombrances and
rubbes cast in the way of our re-
pentance, by Satan the god of
this world.

And he hath reason to bestirre
himselſe, especially against our
repentance, because he knoweth
that onely this grace fetcheth vs
out of his power, 2. Tim. 2. 25.

To this purpose he suggesteth
three sorts of temptations.

To lull vs asleepe in the se-
curitie of our present naturall
estate.

2 If our naturall estate content vs not, hee vrgeth to despair of our estate. *wo H*

3 If he cannot doe that, hee will enforce the other extreame of presumption of Gods mercy, though wee slacke or slip our repentance. *ad diu iustitiam*

4 To hold vs in our present securitie, hee will perswade vs of the loue of God towards vs in our estate of nature. For, hath he not made vs men, not beasts, or serpents? hath he not preserved vs, and prospered vs in our estate, and lifted vs vp in earthly mercies? yea are we not members of the Church, enioying the Word and Sacraments? and seeing God hath bene so free in his loue and care, what need we trouble our selues with such pen-siue precisenesse, and spend our time in feares and cares, which requireth rather comfort and cheerfulness in our condition?

Against

Against this temptation con- sider,

I How dangerous, and de- ceivable a thing it is, for a man to bless himself in a cursed estate. As the wicked man who cove- nanteth with death, and maketh an agreement with hell; whose wilfull ignorance hideth all the danger near him; who, as the fil- ly Bird, feedeth securely on the bayte, while it is within the compasse of the net. Oh what a delusion is it for a naturall man to assure himselfe of Gods love? Can iustice love wickednesse? Can the Lord doe any other than hate a rebell against him? Is a childe of wrath the object of our fathers love? Can a ves- sell of wrath looke to bee filled with any thing but wrath?

II. Looke what deceit and fal- lacy lyeth in all his arguments of love. God created him a man,

not

not a beast: Why did not GOD
create the Angels as he finished
to be and yet are not they sinners
in chains of blacke darknesse for
ever? Little comfort that God
loveth thee as a creature privi-
ledge as a Father in Iesus Christ?
better it were, thou haddest bin
a beast, than not a sonne yf thou
wert. God hath outwardly blessed
and prospered him in the world,
and therefore loveth him.

Answer. No man can dwell in
on hatred vpon any thing done
him; Ecclesiastes 9. 10. Temporall ble-
ssings are common to good and
bad, and the wicked men enjoy
commons more, more than
other. Job 21. 13. He speaketh of
wicked men flourishing in all
wealth and prosperity: who say
to the Almighty, Depart from
us; who is the Almighty? And it
is said of Antiochus Epiphaneus, that
mad and furious home against
the Church, who cast downe
some

Some of the host of heaven, and
 the stars, and extolled himself
 against the Prince of the host,
 and took away the daily sacrifici-
 fice, and cast down the place
 of the Sanctuary; the text addes,
 This hee shall doe and prosper,
 Dan. 10. 35. Who was more out-
 wardly prosperous, *Cain* or
Abel, *Esa* or *Jacob*, who durst
 not looke his Lord *Esa* in the
 face, nor come neare him till he
 had bowed seven times *24. 18.*

33 They are seized down in a kind
 of spirituall prosperity, they
 live in the bosome of the
 Church, and enjoy Word and
 Sacraments, therefore are loved
 of God. *1. Cor. 13. 12. 1. Cor. 13. 12.*

Ans. But many are in the
 Church, that are not of the
 Church; yea, the wickedest of
 men, enjoy the outward ordi-
 nances of Word & Sacraments,
 as well as other; as *Esa*, *Saul*, *Ju-
 das*, *Simon Magus*, &c. are so much
 the

the more hated, as their sin was
against more glorious meanes:
what loue can a malefactor ga-
ther, when the sentence of death
is read against him? as in the
Word preached it is against eue-
rie obstinate sinner.

What loue when the Lords
Table is made a snare vnto him;
& his sin casteth poyson into the
Lords cup? When his Baptisme
is but a broken vow, and all his
profession a vizzard of his hypo-
cricie.

4. Wouldest thou finde true
euidences of Gods loue, which
come from God, not as God, but
as from a father, bestowed on
sonnes, but not on bond-children?
finde it in other gifts than these.

1. Hath he giuen thee Christ?
God so loued the world, Iohn 3.16.

hath he giuen thee a son-ship? Iob.
1.3. & 1. Behold what great loue

the Father hath giuen vs to bee
called the Sons of God: Hath hee

which

I 2

giuen

given thee Faith? Oh there is a precious gift of his loue: hast thou loue? God loueth not thee, vlesse thou loue him: what obedience hast thou? Keeping his Commandements is made a signe of his loue, *Ioh 14. 23. 24.*

The Scripture, which knoweth the best assurances of Gods loue, pulleth our eyes from gazing on earthly dignities & prerogative, which wee are euer poring vpon, as with Hawkes eyes; and would haue vs behold Gods loue in other things than these, namely, in the inward notes and markes of Gods children. See then what faith, what hope, what repentance, what holinesse, what fruits of faith and holinesse thou hast attained: this argueth our iustification, and so assureth vs of our election; and consequently, of Gods eternall and ychangeable loue: this is the *substance* which

which is giuen to sonnes of promise, while the bond children are sent away with *monable*.

Secondly, to hold vs in the security of our naturall estate, hee perswadeth vs wee cannot bee Saints here below; and why should we not doe as others, rather than tyre our selues in vain by pursuing impossibilities?

To answer this temptation, consider; none are Saints in heauen, but Saints in earth.

1. True it is in their sense, none can be Saints here, that is, absolutely perfect; but must we bee therefore *wholly flesh*, because we cannot be *wholly spirit*? Because we cannot get quite out of the *law of flesh*, must wee not serue the *law of God* in our spirits? Because we cannot doe all the good we *would*, must not we doe all the good we *can*? Because we cannot attaine the *barrenesse* of holinesse, must wee not haue *gambou*

12

the first fruits? **2** Sense of imperfection hath sundry other more fruitfull vses, than to settle vs in our security.

For,

1 It ought to humble vs, and drive vs to Repentance, and not pull vs from it.

2 To strine against imperfection, and not to rest contented in it.

3 To awaken vs, and drive vs out of our selues to get perfection in Iesus Christ: for our sense of weaknesse in our selues, must force vs to get our strength in him.

3

3 We are not now vnder the Law, which requireth perfect & personall righteousness & holiness, yet we are vnder the Gospel, which requireth Euangelicall perfection, which standeth in true and sincere indeauours, in mortification & spirituall combat, and bindeth vs to the daily subduing

subduing of that, which we cannot at once vanquish; & though we cannot but sin daily, yet wee must not please our selues in our sins, but daily bewaile them, as our Sauour taught vs. to pray for daily forgivenesse of sins.

4 Thou canst not expect to attaine any thing of thy selfe, but expect strength from Christ. Thou hast, or mayest have a good helper: I can do all things by Christ, *strengthening mee*, and his grace *shall be sufficient.*

2 If thou feelest neuer so small a measure, if true, the Lord cherisheth the least degree of goodnesse, and of weake maketh it strong.

3 No saint, not Paul himselfe can doe as hee would, nor can conquer all corruptions: but yet, first, hee is not carried away to grosse sin, though he cannot be so pure as an Angell: secondly, he giueth not vp all, but striueth hard

to the make and high prize. **I**dg. Is not contented with his
corruptions, but still complain-
ing and vomiting with them;
he gets ground daily and power
over them.

*Thou canst not expect to
be any thing but
thy selfe, but
Thou hast
the mercie of
God.*

II

If our naturall state content vs
not, Sathan windeth about to
bring vs to such a degree of dis-
content, as to drowne vs utterly
in the gulf of despaire. And this
temptation looketh three waies;

1 If wee looke to God, he
would haue vs despaire of his
mercy.

2 If to our selues, to despaire
of our owne estates.

3 If to Repentance it selfe, to
despaire of that as utterly Im-
possible and Vnprofitable.

of

+ I

I To

To bring vs to despaire of mercy, he will set before the sinner, the greatnesse, foulenesse, & hainousnesse of his sins, which as before they were done, hee made seeme as small as a mote, now hee maketh them swell to the magnitude of a mountaine.

Seest thou not how numberless thy sinnes are, and of deepe dye? hath not God giuen thee ouer so long, to commit such outrageous finnes, so scandalous against such means, often against thy knowledge; and since thou supposedst thy selfe called? and is it not now in vaine to repent of them? Seekt Repentance and Grace with teares, as *Esau*, thou shalt not finde it, God being iustice it selfe.

To help our selues against this great and Satanicall engine, we must thus frame our answer:

1. If I looke all on Gods iustice, or my owne iniustice, I

I 5 were

were indeede altogether hope-
 lesse; or if I looke onely on the
 law of God, the rule of all iustice,
 that knoweth no mercy, no Re-
 pentance: But God in great mer-
 cie hath set a meane betweene
 his iustice and my iniustice, and
 that is the Gospell of his Sonne,
 which preacheth Repentance, &
 proclaimeth a pardon; so as now
 if the Law cast and condemne
 me by mine owne demerits, the
 Gospell offereth me free pardon
 and saluation by the al-sufficient
 merit of Christ: and now as I be-
 hold the curse of the Law, due to
 my sins, to humble me; so also I
 lay hold vpon Christ, on whom
 that curse was laid, to iustifie me:
 For he was made a curse, not for
 himselfe, but for vs, that the bles-
 sing of *Abraham* might come
 vpon vs.

2 I grant all thy premises: My
 sins are as great, as hainous, as
 numberlesse, as thou speakest, and
 against

against great meance, but shall I
hence conclude with thee, that
either I must not turne to God,
or that God will not returne to
mee? God forbid: Nay, for the
greater my finnes are, the more
need have I to repent: the more
deadly my disease is, the more
need have I of the Physitian: the
more my finnes be in number, I
have more need to lessen them
by Repentance, rather than by
impenitency to make them both
greater and heauier: the longer I
have continued in them, the
more need have I to hasten out
of them.

The more dangerous and
festered my wound is, the more
haste I must make to the Surge-
on. If a bone were broken in my
body, I would not beleeue him
that should tell mee it were too
late to get it set againe.

The greatnesse of my sinne
therefore shall neuer hinder, but
further

1

further my Repentance, and
 we are not so great a sinner, and
 should not see so much neede of
 Gods mercy, or Christs merits;
 but how being so heauie laden, I
 have more neede to come to
 Christs beere. He came to
 call sinners to Repentance, and
 this Physitian is not so weak or
 vnskilful, but he can cure deadly
 diseases, as well as common ones.
 He cured him that was 38. yeares
 diseased, & able to come in againe.

2

I reioyce that I thinke, the
 Lord hath forgotten to be mer-
 ciful, and will not returne, as
 thou suggestest? For men to
 saye, Can wee forget his nature,
 and cease to bee God, mercifull,
 gracious, abundant in mercie
 and truth, reseruing mercy for
 thousands, forgiving iniquity,
 transgression, and sinne, Exodus
 6.7. Who is a God like vnto
 him, passing by the transgression
 of his people, and not retaining
 wrath.

wrath for euer! for mercie
 pleases him. *Mt. 9. 18.* Or
 can he forget his promise, and
 deny himselfe? *Isa. 55. 9.* Let
 the wicked forsake his way,
 and counsell; and he will haue
 mercy; for he is ready to
 forgive; and *Isa. 55. 9.*
 hath been commanded vs to for-
 giue our brethren offending se-
 uenty times. seven times; and
 will not hee forgive us our of-
 fences? which is the scope of
 this parable. Is not hee rich in
 mercy to forgive ten thousand
 talents; as well as one; yea, the
 victor of Ierusalem? *1. 20. 18.*
 not will therefore, hearing that
 the King of Israel is a mercifull
 King, submit my selfe, as *Barhu-
 dad, 1. King. 20.* It may be *Adab*
 will spare thy life; if subduly the
 God of Israel will spare thy
 humbled soule; who cannot for-
 get his own glory, whose mercy
 and grace is so much the more
 magnified,

magnified, as the sinner is greater that layeth hold vpon it. I will resolve as *Hester*, to go into the King; If I perish, I perish. My sins are so great, I dare not adde a greater losse, despaine vnto them; *Plus peccauit Iudas desperando, quam prodendo Christum*; that is, Iudas sinned more haينously by despairing; than by betraying of Christ. *23m* *10* I neuer read that the greatest sinnes could make true Repentance vaine; I finde sins red as *scarlet*, and *crimson*, made white as snow, *Isay. 1. 18*. I see Harlots, Idolaters, Persecutors, Witches, Thieves, by Repentance, acquitted and accepted to highest grace. I see murderers of the Sonne of God, who shed his blood, drinke his blood by Faith; and vpon their Faith and Repentance were conuerted and saued, *Acts 2. 41*. *1701g* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376* *377* *378* *379* *380* *381* *382* *383* *384* *385* *386* *387* *388* *389* *390* *391* *392* *393* *394* *395* *396* *397* *398* *399* *400* *401* *402* *403* *404* *405* *406* *407* *408* *409* *410* *411* *412* *413* *414* *415* *416* *417* *418* *419* *420* *421* *422* *423* *424* *425* *426* *427* *428* *429* *430* *431* *432* *433* *434* *435* *436* *437* *438* *439* *440* *441* *442* *443* *444* *445* *446* *447* *448* *449* *450* *451* *452* *453* *454* *455* *456* *457* *458* *459* *460* *461* *462* *463* *464* *465* *466* *467* *468* *469* *470* *471* *472* *473* *474* *475* *476* *477* *478* *479* *480* *481* *482* *483* *484* *485* *486* *487* *488* *489* *490* *491* *492* *493* *494* *495* *496* *497* *498* *499* *500* *501* *502* *503* *504* *505* *506* *507* *508* *509* *510* *511* *512* *513* *514* *515* *516* *517* *518* *519* *520* *521* *522* *523* *524* *525* *526* *527* *528* *529* *530* *531* *532* *533* *534* *535* *536* *537* *538* *539* *540* *541* *542* *543* *544* *545* *546* *547* *548* *549* *550* *551* *552* *553* *554* *555* *556* *557* *558* *559* *560* *561* *562* *563* *564* *565* *566* *567* *568* *569* *570* *571* *572* *573* *574* *575* *576* *577* *578* *579* *580* *581* *582* *583* *584* *585* *586* *587* *588* *589* *590* *591* *592* *593* *594* *595* *596* *597* *598* *599* *600* *601* *602* *603* *604* *605* *606* *607* *608* *609* *610* *611* *612* *613* *614* *615* *616* *617* *618* *619* *620* *621* *622* *623* *624* *625* *626* *627* *628* *629* *630* *631* *632* *633* *634* *635* *636* *637* *638* *639* *640* *641* *642* *643* *644* *645* *646* *647* *648* *649* *650* *651* *652* *653* *654* *655* *656* *657* *658* *659* *660* *661* *662* *663* *664* *665* *666* *667* *668* *669* *670* *671* *672* *673* *674* *675* *676* *677* *678* *679* *680* *681* *682* *683* *684* *685* *686* *687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697* *698* *699* *700* *701* *702* *703* *704* *705* *706* *707* *708* *709* *710* *711* *712* *713* *714* *715* *716* *717* *718* *719* *720* *721* *722* *723* *724* *725* *726* *727* *728* *729* *730* *731* *732* *733* *734* *735* *736* *737* *738* *739* *740* *741* *742* *743* *744* *745* *746* *747* *748* *749* *750* *751* *752* *753* *754* *755* *756* *757* *758* *759* *760* *761* *762* *763* *764* *765* *766* *767* *768* *769* *770* *771* *772* *773* *774* *775* *776* *777* *778* *779* *780* *781* *782* *783* *784* *785* *786* *787* *788* *789* *790* *791* *792* *793* *794* *795* *796* *797* *798* *799* *800* *801* *802* *803* *804* *805* *806* *807* *808* *809* *810* *811* *812* *813* *814* *815* *816* *817* *818* *819* *820* *821* *822* *823* *824* *825* *826* *827* *828* *829* *830* *831* *832* *833* *834* *835* *836* *837* *838* *839* *840* *841* *842* *843* *844* *845* *846* *847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

to blaspheme and persecute the Church of God? yet *Paul* obtained mercy for this, that hee might be an example to others to come, that should beleue vnto everlasting life. *1 Tim. I. 16.* Could there be a greater sin than *Peters*, after so many warnings and vowes, to deny & forswear his Master, and curse himselfe; and this againe and againe? and yet our Lord mercifully looked backe vpon him, and gaue him both Repentance and Mercy.

4 I haue learned not to cast both mine eyes vpon my sinne, but to seeke one to behold the remedy.

Doe I see, (as *David*, *Psal. 51.*) a multitude of sins, yet with the other, I behold a multitude of mercies; I see sin abounding indeed in mee, but grace abounding much more. I see a sea of rebellions ready to drown me, but withall, a bottomlesse sea of compassions

to drowne all them, *Micah 7.19.*
 I behold, mourning, a number
 of wounds and soares on my
 soule; but withall, I see a balme
 to cure all my wounds. I haue
 a million of debts, and not a
 farthing to pay; but I haue a
 good surety, a good Samaritan
 vnder taking to pay all; a merci-
 full Creditor saying to me, Haue
 not I forgiven thee all? I haue
 deserved a million of deaths by
 my bloody sinnes, but I see an
 infinite vertue and merit in the
 blood of Christ, that cleanseth
 all sinnes; this was shed not one-
 ly for small sinnes, and is neuer
 drie. I heare many *menaces*, and
 threats for many sins, but I reade
 of as many *promises* of mercy,
 and all they indefinite, excluding
 none; whose impenitency and
 infidelity excludeth not them-
 selues. I see the nature and
 measure of my sins vtterly sepa-
 rating me from God: but I see
 that

that the Lord measureth not the
 finnes of his according to their
 nature and measure, but accor-
 ding to the affection of the
 sinner; and therefore the foulest
 finnes, being heartily bewailed,
 carefully resisted, by godly for-
 row cast out, that sinner shall get
 his suite of pardon at the throne
 of grace. I see every sin deser-
 ving damnation; but I see also
 that no sin shall condemne, but
 the lying and continuing in it:
 and therefore I must repent. I
 see the miserie and loathsome-
 nesse of my disease; but because
 I see the Physician is not so much
 offended with the loathsomnesse
 of the disease, as the contempt
 of his physicke in the Patient, I
 will not reiect the physicke, be-
 cause I expect cure.

CA P.
 will hide himselfe in Generals:
 20

but the Lord measureth not the
 measure of his love to them.

CAP. 17.

*Lets from Sathan by temptations to
 despair of our selves, and of our
 owne estate.*

2. **I**F Sathan cannot preuaile to
 make vs despair in regard
 of Gods mercy, he will assay to
 bring vs to despair of our selves,
 and our owne estates: that al-
 though the Lord haue mercy in
 the full sea and ocean of it, yet
 thou, saith hee, art vnworthy of
 the least drop of it. Mercy is for
 vessels of mercy; but thou art a
 vessel of wrath, a grieuous sinner,
 and euery day addeth to thy sin;
 & Gods iustice treasureth wrath
 as fast against the soule. It is in
 vain for thee to repent: God will
 bee found of his owne children,
 not of such as thou art.

Ans. He that would deceiue,
 will hide himselfe in generals:

So

So Sathan here layeth load vpon the fearfull soule, to hold it from Repentance. But resolue this Temptation into the particular branches, and see the strength and consequence of it.

Here are wrapped vp foure feuerall reasons to driue the sinner from repentance: 1. because he is vnworthy of mercy: 2. because hee hath incurred the iustice of God: 3. hee is a grievous sinner, and is no childe of God: 4. hee daily addeth to his sinne and prouocation; which Gods childe doth not.

1. I am vnworthy of mercie or loue; and therefore must not seeke it.

Ob.

Ans. God neuer loued any man for his own worthinesse, or any thing in any man causing his loue; and all the worthinesse in the most, and best worthy, is but an effect of Gods loue, but no cause at all. For, what worthinesse

Sol.

thinnesse was in vs before wee were, that moued him to elect vs to saluation? what worthinesse in vs being yet sinners and enemies, that he should with so deare a price redeeme vs? nay, *Rom. 5.8.* herein God set out his loue, in that, while we were enemies, hee reconciled vs by the death of his Sonne. Say as the Centurion, *Luke 7.6.* Lord, I am not worthy, &c.

To 2. The best and dearest vnto God, durst neuer appear in their owne worthinesse. *Paul*, himselfe, regenerate, would not bee found hauing his owne righteousness, but that which was by faith in Christ, *Phil. 3.* *Jacob* must come to his father for a blessing, in the garment of his elder brother: We must cast off our owne ragges, before we can put on the wedding garment.

To 3. Neuer any of the Saints were capable of mercy, but by an holy despaire

despaire of themselves and of
their owne worthinesse : and
therefore did seeke, and finde a
worthinesse else where, because
they could finde none in them-
selves. Let whosoever will, with
Papists ascribe any thing to their
owne merits : they detract so
much from Christ, and his free
grace : they cast themselves off
from Christ, and are fallen from
grace.

3 The tenure of our salua-
tion, is not by a Couenant of
Workes, but by a Couenant of
Grace, which is a most full, a
most free, and euery way grace,
founded not in our worthinesse,
but in the grace and good plea-
sure of God. And this is suitable
to God, whose honour is to bee
first in goodnesse : Hee loued vs
first, 1. *Ioh. 4. 19.*

4 By this reason, no flesh
should bee saued, all being alike
dead in sin ; not sicke onely : all
being

being the children of wrath by nature, and I am as worthy as any child of wrath can be: and if any as vnworthy as my self come to saluation, why not I by the same way of repenting, and bewayling my owne vnworthinesse, and flying out of my self to Christ, who alone is worthy?

Why should I despaire now, seeing God hath made me worthy in Christ, and hath loued mee while I was an enemy, and hath out of his loue called me, in some measure purged me from corruption, and not onely quickned me with his spirit, but endued mee with some measure of grace; but that he will continue his loue, and worke in me to the end? *Iohn 13.1.*

Ob.

Because God is a iust and a seuerer reuenger of sin: therefore I must not repent and seeke mercy.

Sol.

Ans. But the conclusion and argument

argument of Scripture is cleane
contrary. Is God iust, and a
righteous Iudge? wee must
therefore iudge our selves, if wee
would not bee iudged of the
Lord, 1^o Corinth. 1. 1. Hath hee
appointed a day to iudge the
world by the man Christ? ther-
fore let all men bee admonished
euery where to repent, Act. 17. 31.
Will God bring euery secret into
iudgement? therefore let vs feare
God, and keepe his commandments.
There is no straighter tye to Re-
pentance and Obedience, than
consideration of Gods iustice. *W*
and God is iust: and therefore
when he hath made me of vniust
init, and righteous in Christ, hee
will for euer repure me so. Nay,
euen his iustice can not but be-
stow mercy and grace on mee a
beleuer, because in Christ I
haue fully satisfied his iustice, &
in Christ deserved his loue.

3 God is iust; and this is a
strong

Eccles. 12.

strong motive to repent, and believe in Christ, for his iustice will not suffer him to punish one sinner twice; nor to demand a debt once paid, the second time. Nay, his iustice assureth me of mercy. 1. Iohn 1. 9. If wee acknowledge our sins, he is faithfull and his blood purgeth out our sins: his iustice assureth repentance of mercy.

Ob.

Because I am a grievous sinner, I am no childe of God; and so all my Repentance is in vaine.

Sol.

Why, are not all grievous sinners before they repent what was Adam, David, Peter, Paul? or what be grievous sins, if poligamie, adulterie, murder, lying, dehying and forswearing Christ, blasphemy, persecutions, breathing slaughter, and threatening against the Church, be not?

Do not all, even the regenerate, pray daily, Forgive us our trespasses?

2 Am I a grieuous ſinner? I muſt therefore ſo much more carefully and earneſtly repent. I want not encouragement, I ſee that woman who was called a great ſinner, a notorious adulterelle, *Luke 7. & 37.* ſeeking mercy from Chriſt, receive that comfortable answer, *Thy ſinnes are forgiven thee. 48.* Thy Faith hath ſaved thee, Go in peace. *30.* I ſee that poor Canaanite, whom Chriſt calleth a dogge, yet earneſtly ſeeking mercy; gathered ſome *crumbs* that fell from the Table. Gods mercy ſhall bee more maniſeſted in reſtoring great ſinners; his power more magnified in raiſing dead and rotten ſinners: my loue more footed; as that woman, *Luke 7. 47.* Many ſins were forgiven her, for ſhe loved much.

4 Becauſe I ſin daily againſt God, I am none of his, & in vain ſeek for fauour.

Ob.

K

Ans. 1.

Sol.

Ans. 1. Our Saviour teacheth vs to say, Our father, and yet to pray daily, Forgive vs our trespasses: Therefore he that sinnes daily, may call God father.

2 *Paul* was a childe of God, being regenerate, yet had a body of death, and a law of sinne about him daily, *Rom. 7. 24.*

3 I *sin* daily, but I *repent* daily. The wicked reioyce in it. I *sinne*, and yet *resist sinne*, and strue against it daily: I doe *base* things, but I *hate* that I doe: I *breake* the law, but yet I *love* the law as holy, iust, good: flesh is in me, but I am *not in* the flesh.

Now tell mee, Sathan, canst thou gather such figs of thistles, or grapes of thornes? who euer heard a childe of hell repent?

Ob. No? did not *Eſau*, *Iudas*?

Ans. To repent, is not only to know & confesse what is bad & naught, as they, and as the Gentiles, *Rom. 2. 19.* but a change of the

the heart, seene in an earnest
affection and strife to loathe the
bad, and embrace the good. And
this had not, did not they.

Howsoeuer therefore I confesse
my naturall disease discovereth
it selfe in daily illnes and symp-
tomes: yet this sufficeth me vnto
doubt, but that God may be glo-
rified in raising me vp by his
mighty power. I am not laid so
low, nor so long in the grate of
sin, but his mighty word can, and
will call me forth to life againe.

Water will thou bring againe

the life me, where it is to me

possible to overcome or to be

them.

Let's from Sathan by Temptations

to despaire of our Repentance

from } Impossibilitie,

} Difficultie.

3. IF Sathan cannot preuaile
to make vs despaire, nei-
ther of Gods mercie, nor our

K 2 owne

owne estates, then he assayeth
to bring vs to despaire of our
Repentance.

And this in three respects,
1. of impossibility,
2. of unprofitableness,
3. of relapses, or relinqui-
shing Repentance.

1. What an impossible thing
doest thou attempt? doest thou
euer thinke to master thy sinnes,
which are so inbred, so neare, so
necessary, so profitable as eyes,
as hands, yea, as ayre, fire, or
water? wilt thou striue against
the streame, where it is so im-
possible to overcome, or forsake
them?

How often hast thou purposed,
promised, vowed, and resolved
to enter the way of Repentance,
but couldst neuer attaine to goe
through against any one sin?

2. Thou shalt finde another
manner of taske in Repentance,
than thou dreamest off: it cal-
leth

leth for more paines, sorrow,
mortification, difficulty, prick-
ings of heart, than euer thou
lookest for, or art able to indure:
and therefore neuer goe about
it, vnlesse thou hadst more hope
to attaine it.

Ans. Thus the Druell, like
charlish *Eabaw*, neuer persecuted
Iacob so much, as when hee was
departing from him: and our
owne floathfull corruption saith,
A Lyon is in the way, *Prov. 20.*
And the sluggard saith, *It is too*
cold, hee *dareth not goe forth to*
plow, *Prov. 20.*

But to the first, concerning
the multitude, matterfullnesse,
and necessitie of thy finnes,
answer thus:

I finde me indeede a huge
army of finnes, and sweet lusts to
encounter: and these sonnes of
Zemab are too strong for mee,
and it is impossible for mee to
ouercome them, if I looke at my

selfe or my owne strength; but as
David against *Goliath*, I come
 against these Gyants, in the name
 and strength of the Lord, by
 whom I shall behead them; It is
 hee that teacheth my hands to
 warre, and my fingers to fight:
 It is hisbertaile, and hee will
 give the victory, and close my
 enemies in my hand.

I discerne many enemies
 against mee, and I cannot stand
 before them, but the Lord hath
 opened mine eyes with *Elisba's*
 servant, *2. King. 6.* that I see
 more now with mee, readie to
 fight on my side, than they that
 are against mee: thou wouldest
 deceine mee, in carrying both
 mine eyes in things against mee,
 but I behold also the Lord neare
 me with grace sufficient. I see
 what spirituall help and succour
 hee is ready to supply me with,
 while I constantly cleave to his
 helping grace.

3. Though I be to deale with many and mighty sins, yet they are already conquered enemies; spoyled of their power by the victory of Iesus Christ my Lord; so as I haue nothing to doe, but follow the chase and spoyle of vanquished forces.

4. Though they were neuer so deare, and beloued sinnes, yet must I heare the voice of God, saying, as to *Abraham*; Take thy sonne *Isaac*, whom thou louest, and offer to mee in sacrifice: though indeede what euer they pretend, such is their loue, as if I kill not them, they will kill me; and therefore though I haue sometimes vowed, resolved, and purposed Repentance in vaine; now by the grace of God I will make a new onset to better purpose.

A Souldier though hee haue once turned his backe, will fight againe, and wounded the second

time, will seeke cure againe.

A Merchant brought behinde hand, will trade againe more cautelously: a Mariner that hath suffered shipwracke, will to sea againe, and trafficke againe: and I will neuer bee such a slaue, as though I bee preuented againe and againe, yet I will seeke my liberty still.

2 But whereas thou obiectest the difficulty, sorrow, paine, and vnconquerable labour of Repentance: I answer,

1 Were the worke of Repentance so painfull as thou sayest, first, what paine would a man sustaine to auoid sicknesse of body, losse of goods, pouerty, shame? and shall not I be at pains to auoid eternall shame, losse of soule, and saluation?

2 What infinite paines and sorrowes indured Christ for my saluation? and what was his ayme in all that, but to make for me

me rough waies smooth? *Esa. 42.*
 and shall not I be at some paines
 for my selfe and what paine haue
 the Saints beene at in taking of
 the Kingdome by violence, and
 apprehending life eternall
 through fire and water, and in-
 finite deathes and tormentes? Is
 it not worth so much to mee, as
 unto them? *Is there no paine in going
 to helly in the Duells, contumel-
 dements, in the service of sinne?*
*is there not more paine in com-
 mitting, than forsaking any sin?*
*See it in one sinne of whole can-
 cellie, is there not more paine in
 continuing this sinne, waiting his
 body is consuming, his goods,
 exposing himselfe to the shame
 of men, to the punishment of the
 Magistrate, to the iustice & curse
 of God in body and soule, than
 in forsaking his sinne? and so in
 the rest.*

Is there no sorrow, nor
 burden

burden in the consequences of
 sinne? is it no paine? no shame
 selfe secret confession? a biting
 conscience; a gnawing and vn-
 dying worme; a sound of terror
 euen in the eares, feare and flight
 when none pursues? is there no
 balence in sinne to be a seruant,
 and slave to lusts? Is there any
 slave to the sinner, that is ruled
 and hurried by the will of the
 Diuell? No. Galley slave? but
 would breake from his chaines,
 vnder the meanes, by all possible
 meanes. Were the paines of Repen-
 tance so difficult as thou sayest,
 and intolerable, yet the priu-
 ledges and recompences of that
 pain, are as great: what sick man
 would not displease his taste
 with a bitter potion, to recouer
 health, and retaine his life? the
 sufferings of this present life are
 not worthy the glory that shall
 be revealed; the momentary af-
 flictions

afflictions of this life, cause a weight of eternall glory.

Resolue therefore of this paines, and doe it betimes: for if it bee hard and difficult now, will it be easier by delaying, by despairing? When thy sinne is stronger, and thy selfe weaker? An ague, the more fits, the more incurable; a Beast, the elder, the more vntameable; and sinne is a leaſen, the elder, the ſower and ſtronger. Make not thy selfe more labour by ſufferance of ſin: make an onſet with courage, as the hearty ſpyes, *Caleb*, *Numb.* 13:30. and *Joſhua*, *Numb.* 14:9. who ſaid, They are but bread for vs.

But indeede the worke of Repentance is not ſo painefull and ſorrowfull as thou pretendſt; for, is it not Christs yoke? And is not Christs yoke eaſie and ſweet? and there be three things that make it ſweet and eaſie, being

Three
things
make
Christs
yoke easie.

ing an Evangelicall commande-
ment. *viola* The presence of grace,
which conquereth difficulties,
and foyleth temptations, *1. Iob. 5.*
Hee that is borne of God, over-
cometh the world, for he hath
a grace sufficient for him. I must
not fixe mine eyes onely vpon
mine owne resistance, but on
Gods assistance, by whom I shall
bee able to leape oter all walls,
and impediments. *Psal. 119.* I
will run the way of thy commande-
ments when thou hast enlarged
my heart. *John 22* The promise and donation of
the spirit, that wee may walke
in the way of Gods Commande-
ments. *Ezek. 11. 19, 20.* And I
will put a new spirit in their
bowels, and take the stony heart
away, and give them an heart of
flesh, that they may walke in my
statutes, and keepe my iudge-
ments, &c. *1. Cor. 3.* Where the
spirit

Spirit of God is, *there is liberty.*
 3. *Loue of grace*, and *loue of*
 God maketh euery thing sweet;
 1. *Iob. 5. & 8.* This is the *loue of*
 God, that we *keepe his command-
 ments*, and his *commandments*
 are not *gricuous*. *De abundantia
 caritatis quid dicitur.* *Ang.* that is;
 Giue one that loueth, and hee
 shall vnderstand what I say. *Loue*
 of *gaine* maketh the *Merchant*
 refuse no *adventures of sea.* *Mark.*

Loue of God makes *Abraham*
 offer his onely *Isaac*; a difficult
 commandment. *Jacob* loued
Rachel, and the *seuen hard yeers*
 of *labour*, seemed to him a few
 dayes. The *mother* loveth the
 child, and swalloweth all *paines*,
watchings, and *difficulties vn-*
weariably. *of eu gniat O.T.*

Christ's loue for vs, made him
 vndertake many worse *tor-*
ments, and *sorrowes*; and *loue of*
Christ made the *Martyres* passe
fire and *flames*, and most exqui-
 sitely

sife, torments, with sweetnesse
and pleasure, as if they had been
in beds of Roses; Love of God is
vncouerable, much water can
not drowne it.

Now is Sathan fully answered;
get Gods grace neare thee, the
presence of the spirit, and love of
grace; and downe shall all the
barres and impediments; and the
most difficult commandements
shall be made easie; as on earth
Love of God makes all easie.

CAP. 19.

Lets from Sathans temptations from
the vnprofitablenesse of our Re-
pentance.

2. **T**O bring vs to despaire of
our Repentance, to the
impossibility or difficulty of it, he
will vrge the vnprofitablenesse
of it: What can thy Repentance
doe being so slight, so sinfull, so
vnworthy?

unworthy? thou canst not look to
be perfect, and how can God ac-
cept that which is so unworthy
and imperfect? Besides, dost
not thou see many wicked men,
as *Saul, Esau, Judas*, gone farre be-
yond thee in bitter sorrow, and
shewed farre more signes of Re-
pentance, than thou, and yet all
in vaine, for they were reiected
and damned.

Ans. This is a dangerous snare,
and must be wisely repelled.

I grant my Repentance to
be weak and unworthy, but I
am taught in Gods Booke,
that it is neither my Re-
pentance, nor worthinesse of it
selfe that walketh away my sin,
or can satisfie Gods iustice; for
then it were indeede as thou
sayest: but it is the blood of Je-
sus Christ that washeth away all
sinne, 1. Iohn 1. 7. and that recon-
ciliation with God, dependeth
not upon the quantity or merit
of

of, my Repentance, but vpon the merit and vertue of Iesus Christ, whom I, a repentant sinner, lay hold on for saluation. My Repentance, were it neuer so perfect, can neither satisfie God, nor iustifie me before God, but only testifie that I am a belcouer prepared to receiue Christ, and thankfully to accept him with his merits, by ceasing to sinne against him.

2. I find in the Scripture, that as no man is accepted for his perfect Repentance, so none is reiected for the *imperfection* of his Repentance, if it be sound and vnfainted; for then it is a certain fruit of a liuely faith, and so of the presence of Christ, and of the life of God; euen as the least bud or blossome appearing in the spring, is a certaine demonstration of life in the roote. God careth not how great, but how true and sound our Repen-
rance

rance is; not *how much*, but *how good*; he accepteth not for *quantity*, but for *quality*: yet where grace is found, and right in quality, it will euer strue to increase and abound still.

3 Notwithstanding my Repentance be weak, yet being an Euangelicall grace, a mite is accepted: a graine hath his due weight; a desire to repent; a will for the deed; a ready minde for performance; a sorrow because I cannot sorrow: these goe for godly sorrow, and my faith getteth Christ to supply the rest. Thus the Christian is to bee fortified against the weakenesse of his Repentance.

2 Thou sayest, many wicked men haue gone farre in desperate sorrowes, I care not how far they go beyond me therein: but that is farre from godly sorrow, both in the nature of it, and in the acceptance of it. My sorrow
is

is for God offended, for God
 loued for himselfe; my sorrow is
 from God, and goeth to God
 againe: theirs was not a seeking
 of God, but of themselues: my
 teares of sorrow, haue a washing
 and cleansing vertue, so haue not
 theirs: my sorrow is as a soa-
 king raine, which hath wet the
 very roots of my heart, so did not
 theirs. And for acceptance they
 haue no promise to be accepted
 in their desperate sorrow: but I
 haue a promise, that my humili-
 ation, ioyned with faith and
 reformation, shall bee accepted
 in Christ, in whom my person is
 accepted.

CAP. 20.

*Let's from Satans temptation from
 our relapses.*

3. **B**UT seest thou not that for
 all thy Repentance, thou
 fallest

failest againe into the same sins,
which hadst thou truly repen-
ted, thou shouldest neuer haue
done what good doth thy wa-
shing; who forgettest that thou
wast washed? True Repentance
is a Repentance *neuer to be repen-*
ted of; as thine is.

Answer. To turne to sinne as
a dogge to the vomit, and as
a swine to the wallowing af-
ter washing, is a dangerous
case, but not hopelesse and de-
perate.

And howsoever it is not ordi-
nary for the child of God to fall
diuers times into the same grie-
uous sins; yet notwithstanding,
some comfort here belongs to
troubled consciences. But let no
presumptuous sinners meddle
with it.

1. Godly men are the same
men after sinne and repentance,
that they were before; beset
with the same infirmities, and

no

to aduise
-ist ylab
egnil

Comfort
against re-
lapses.

no more priuiledged from error than before.

2. Experience sheweth them, not onely subiect to the same infirmities daily; but often taken in the same snares: as, wandering thoughts, idle speeches, distractions in prayer, negligence, and too much vnprofitablenesse in hearing, rash anger, with many daily omissions; whereof, who can cleare himselfe, so long as he carrieth the causes of daily failing about him? as

Causes of
daily fail-
ings.

1. Ignorance. Many know not many sins to bee sins: as the Patriarches knew not Polygamy to be sin.

2. Weakenesse of grace. A childe of God for weakenesse may get many falls to day, and rise againe, and as many to morrow, and rise againe: yea, and if he hurt himselfe, and cannot rise vp of himselfe, his father will helpe him vp.

3. In.

2. Inconsideratenesse, and not attending his way & watch. A man in haste may take diuers fals, & many slips; so as if often falling into the same sin did exclude from grace, or barred vs of pardon, we were all hopelesse.

3. Relapse doth not alwaies argue former Repentance to be vnfound: because 1. Repentance is an effectuall instrument to scale vp forgiveness of former transgressions; but not a fence from all force of sin for time to come: 2. soundest Repentance of all doth not wholly abolish and take away sin; but abateth, weakeneth, and lesseneth it.

4. The article of remission of sins excepteth not relapses, because the promise of remission doth not except them; neyther is the vertue of Christs merit to bee restrained to sinnes once committed, but to all sins truly repented.

5. Many

5. Many examples of Saints in Scripture raised from relapses, giue comfort in this Temptation. *Lot* was twice overcome with wine: *Maria* the Virgin twice checkt of Christ for curiosity: *Iohn* twice worshipped the Angell.

6. True it is, that relapse into a disease is more dangerous than the first assault; yet proper physicke seasonably applied may cure the relapse as well as the first disease.

Repentance is Christs Physicke, and so soueraigne, as cannot be foyled by relapses into the same disease. Whence wee are commanded to renew our Repentance daily, as we renew our sinnes: and the Physitian is as able to cure the same disease as he was before. And yet we hold the rule of *Isidore*, *Non penitens est, qui adhuc agit, quod penitet; id est*, if he doe it both *actu* and *propósito*:

proposu: that is, hee is no true penitent, that doth still that which he repenteth; especially, if hee both actually and purposely doe it: but if hee sincerely purpose against all sin, and keepe aliuie his zeale & hatred against that hee doth; this preiudiceth not his former Repentance. But as hee did truely runne that now sitteth downe; so did he truely repent that sinneth again against his purpose, and sincere intention of his heart.

For this purpose

1. Perwardeth the inner

2. CAP. XI.

3. But if they bee

Fram Sathans Temptation to pre-

sumption that our sinnes are not

many nor great.

4. God is

5. For

6. Low

7. For

8. For

9. For

10. For

11. For

12. For

13. For

3. IF Sathan cannot drive men off Repentance by engines of despaire, he assayeth if he can make them presumptuous of mercy,

mercy, without serious Repen-
tance. Hee knoweth the truth of
that of *Augustine. Tam sperando,*
quam desperando, perierunt homines;
that is, As well by hoping, as de-
spairing men doe perish: and
that despaire hath slaine his
thousands, but presumption his
ten thousands. And euery deceit-
full heart, is like a deceiuing
Prophet, that cryeth Peace,
peace, when sword and danger
is the nearest.

For this purpose he sheweth three
maine arguments.

1. Perswadeth the sinner his
sins are not many, nor great.

2. But if they bee, Christ
hath dyed for the sinnes of the
world.

3. God is so mercifull as he
will not condemne them for
them.

1. It is a wonder, that a man
looking vpon his sinnes should
presume; but that such must be
giuen

giuen vp to strong delusions, to beleeue lyes, that will not receiue the truth in the loue of it; and lie vnder that heauie stroak of Gods iustice, to bee giuen vp to the wayes of his owne heart; which is, to wander in the paths of death.

But against this Temptation, know, that there is not a more certaine property of a wicked man, to know himselfe by, than by allowing himselfe in the lessning and mincing of his sinne; for it is an issue of the loue of sin, that he will not be warned of the deceitfulnesse, neither of sin, nor of his owne heart.

Here is a man woefully deluded by the Diuell, who hath turned the wrong end of the prospectiue to his eye: wherein things as huge as mountaines & castles, seeme as small as molehills. And is it not iust, seeing he will not beleeue God who telleth

L

him

him that the least sin separateth, and is a partition-wal betweene God and him? maketh him the child of wrath, shatteth heauen, openeth hell, killeth soule and bodie? What perswasion could make this man belecue that a stab at heart would not kill him? because it is a small pricke.

2 A man is befooled by himselfe, who neither knoweth Gods wayes, nor desireth to know them; but entertaineth wilfull obiections against the meanes of knowledge, and couereth himselfe with questions, whether his sins be sinnes. You haue not yet proued (saith hee) my vsury to bee sin, nor fashions of apparrell to bee sin, nor drinking healths to excesse and inflammation to be sin, nor to doe this and that on the Sabbath in ciuilitie, to bee sinne: all this while the sinne is kept close and warme, and is none of the greatest,

test, because they are not resolved. But are not these of the number of those, of whom *Peter* speaketh, they are *willingly ignorant*, yea wilfully ignorant? as those that will not bee ruled and guided by their teachers, onely because they are affraid to be resolved. As the beggars that will not haue their sores cured, because they are a couer for their ease and idlenesse, and now and then they get many a penny by them; and are affraid of none so much as the Surgeon. Thus hee stands among *Salomons* simples, that are friends of sin, but enemies to their owne soules.

3. Here is a man branded with an high wickednesse by the spirit of God. *Psalm* 36. 1, & 2. Wickednesse saith to the wicked man, there is no feare of God before his eyes, for hee blesteth and flattereth himselfe in his sinne, euen while his owne

heart findeth his wickednesse.
 There is no grace.
 Love would not displease a
 friend in the least discourtesie:
 So the love of God. A chaste
 wife will rate her selfe, to shew
 the least looke, or behaviour to
 offend her husband. Holinesse
 would abhorre all sinne; Repen-
 tance would feare all, even the
 least.

CAP. 22.

*Letts of presumption in that Christ
 dyed for all men.*

THE second Obiection to
 bring men to presumption
 yrged by Sathan, is this: But
 Christ dyed for all men; and if
 thy sins be forgiven in him, what
 needeth all this ado? as if thou
 wouldest satisfie againe, for that
 which Christ hath once satisfied.

If

If Christ haue redeemed all, then thou art safe: if he haue redeemed but some, bee as carefull as thou canst, thou canst neuer bee assured that thou art of that number; and therefore how soeuer, thou maist enioy thy sinne.

Ans. Christs precious bloud, the price of redemption, was for the vertue & value of it, sufficient for the sins of the whole world and euery person: but we cannot conclude, that therefore all without more adoe shall bee certainly saued by it. For,

1. The Scripture meaneth by *all*, not euery particular, but many. *Matth. 26.* This is the bloud shed for many for remission of sins. *Matth. 20. 28.* The sonne of man came to giue his life a ran- some for many. *Isay 53. 11.* My righteous seruant shall iustifie many. *Luke 2. 34.* Hee is for the rising and fall of many in Israel.

How the word *all* is taken in the Scriptures.

2. All, is taken for all *kindes*, not *persons*. And this ground answereth a number of places alledged to the contrary. *Titus. 2. 11.* The grace of God appeared bringing saluation to *all men*; that is, all *kindes*, *rankes*, and *conditions* of men; euen seruants as well as masters, vnto whom, and for whose comfort he directed his speech.

Heb. 2. 9 Christ tasted death for *all men*, that is, for all *kindes* of men, not all particulars, *Rom. 11. 32.* that he might haue mercie on *all*, that is, as God shut vp all vnder vnbeliefe, as well Iewes as Gentiles; so hee will haue mercie on all, as well Iewes as Gentiles, that neither Iew nor Gentile should bee saued but by mercy. The word *all* cannot be taken collectiue, but distributiue. *Vt quosdam ex illis omnibus saluaret*, that is, That he might saue some of them all. *Dionysius Carthus.*

Carthus. So 1. Tim. 2. 6.

2 There is an all, or vniuersalitie of the elect. *Esay* 53. 6. The Lord hath layd on him the iniquitie of vs all; that is, beleeuers in the Messiah: the Prophet, including himselfe in their number. And as there is a world of reprobates for whom Christ prayeth not, *Ioh.* 17. 9. so there is *Mundus è mundo electus*, that is, A world chosen out of that world, saith *Augustine*, for whom Christ is the propitiation. 1. *Iohn* 2. 2. He is the propitiation for our sinnes.

Obiect. Yea, and of the whole world?

Ans. 1. Of the whole world of beleeuers: 2. of the whole world in generall in respect of *sufficiencie*, price, and vertue of his death; but not in respect of *efficacie*, which is hindered by the infidelitie of the wicked. Thus the vniuersall particle includeth

cludeth not vnbeleeuers, impenitent, contemners, and enemies of Christ. For howsoeuer
1. Christ dyed for all in respect of the sufficiencie of the price, the vertue of his death being infinite in it selfe, and sufficient for all that by faith can apprehend it; and the preaching and publishing of it appertaineth to all; yet in respect of the fruit, and application, it belongeth onely to the faithfull; because this remedy is propounded vnto all vpon cōdition of faith, which condition onely the beleeuers performes. *Iohn 3.16.* God so loved the world, that whosoever beleueth in him, &c. Whosoever faile in this condition, neuer tast any benefit by the death of Christ: and what were I better, if I had a plaister neuer so sufficient for my wound, if I applie it not to the sore? as no vnbeleuer doth.

2 The Scripture speaketh of some, whom Christ neuer knew, *Matth. 7.* therefore there are some whom he dyed not for; for he will know them well, whom he will die for : there are some whom he will not pray for, will he dye for those whom he will not pray for?

3 The Scripture plainly distinguisheth the persons for whom Christ dyed, from such as neuer shall haue benefit by his death, in sundrie places. As

1 Hee gaue his life for the Church, *Ephes. 5. 25.* that is, that part of the world that is washed and sanctified through the word : hee dyed for those that part from their sinnes, not those that will hold on a course in them: he died for his people: his name is I E S U S; for hee shall saue his people from their sinnes: implying, there is a people that are not his, for whom hee dyeth

L 5

not;

not; a people that are strangers and aliens from the Commonwealth of Israel. I must therefore be one of these, I must dwell in Sion, the true Church: of those that dwell there, is said, their finnes shall be forgiven.

Obj. Hee dyed onely for his sheepe, *Iob. 10. 15.* not for the goates: who be they? those that heare his voice, that follow him in obedience, that heare not the voice of a stranger, nor the voice of the tempting seducer, to draw him aside from following the true shepheard.

Obj. Hee dyed onely for his friends, *Iob. 15. 13.* not for the wicked, for the enemies, that say wee will not haue this man to raigne ouer vs.

Obiect. Hee dyed also for his enemies, *Rom. 5. 10.*

Answ. Those for whom Christ dyed, were enemies in their nature, & corrupt constitution, but

now

now are friends by Grace and Reconciliation.

Object. But Christ dyed for Reprobates, for they were sanctified by the blood of Christ, *Heb. 10. 29.*

Answer. Sanctification by the blood of Christ, is either *externall*, or *internall*: the former is onely in outward profession of Faith and participation of Word and Sacraments; and so these Apostates were sanctified; *id est*, severed from the Jewes and Pagans in profession. But they were neuer inwardly sanctified, nor the blood of Christ neuer purified their hearts.

2 The Apostle speaketh of these Apostates, as they were in the *iudgement of charitie*, reputed of men, who hold all them sanctified, that consent to the doctrine of faith; but not that they were so in the iudgement of *certainie* before God: for they were

How a
man may
know
himselfe a
friend of
Christ, &
consequē-
ly that
Christ dy-
ed for him.

were neuer of the Church, while they were in it. 1. *Ioh.* 2. 19. They went out from vs, because they were not of vs.

Am I then a friend of Christ, that I may be sure Christ dyed for me?

If I be a friend, I am a beleuer. *Abraham* beleued God, and was called the friend of God. *James* 2. 23. He dyed for no vnbeleuer. I must be a beleuer, or he dyed not for me. *Rom.* 3. 25. God set forth his Sonne to be a reconciliation through faith in his blood.

2. Am I a friend? then I must doe whatsoever Christ commandeth me. *Ioh.* 11. 14. Yee are my friends, if ye do whatsoever I command you: A seeming friend, as *Herod*, may doe many things; but a sound friend will doe all things, even difficult and costly commandements. If hee bid me repent and returne, I must

must obey.

3 A friend must bee glad of an oportunitie to shew his frendship and loue, so must I. *Prou. 3.28. Say not to thy friend, I will answer thee to morrow if now it be in thy power. If Christ thy friend call thee to Repentance this day, deferre him not till to morrow; for then it may bee out of thy power to shew thy friendship.*

4 Hee dyed onely for those that manifest the fruits of his death, i. in the daily conquest & abolition of sinne: hee dyed for my sinne, that I might dye vnto sinne, and sinne dye in mee. *Rom. 6.2. How can they that are dead to sinne, yet live in it? If sinne neuer die in thee, Christ neuer dyed for thee: thou art still vnder the curse of sinne, that art vnder the power of it: if thou beest not redeemed from vaine conuersation, thou art not from condem-*

Christ dy-
ed not for
him in
whom sin
dieth not.

condemnation of sinne.

2 I must dayly finde the work of Sathan destroyed in mee, for by death he destroyed him that had the power of death, which is the diuell, *Heb. 2. 14.* If Sathan rule thee still at his will, and hold thee vnder the dominion of sinne, thou hast no benefit by Christs death.

3 If Christ bee dead for me, I must manifest the obedience of faith, another fruit of his death *Heb. 5. 9.* He is the Author of salvation to all that obey him, not to any that continue in sinne.

4 I must henceforth liue to him, that dyed for mee, *2. Cor. 5. 15.* and he dyed for those, who whether they sleepe or wake, liue or dye, liue in him, and for him, *1. Thes. 5. 10.* that is, are partakers of his life, and liue to his glory.

C A P.

C A P. 23.

Presumption of Gods mercie hindering Repentance.

Obiect. 3 **B**Vt is not God mercifull, who will not the death of a sinner? and therefore what needest thou so continually afflict and macerate thy selfe by Repentance?

Answ. Yes, Gods mercy is a boundlesse Ocean, which can neuer be drawne drie, and hee is mercifull to all, euen the worst, and vessels of wrath.

But, first distinguish of Gods mercie; it is either *generall*, whereby hee saueth man and beast, and maintaineth the creature in a temporall being: thus he feedeth the Sparrowes, and cloatheth the Lillies: thus he is the Saniour of *all men*, especially of them which belecue, *1. Tim. 4. 10.* For that place is meant of his

his generall prouidence : Or, secondly, there is a *speciall saving* mercy, which tendeth to eternal life, whereby he tendereth men as a father. Now herein hee is mercifull to the worst in offering this mercy by Christ, and proclaiming it in the Preaching of the Gospell. But they are content with the other without this. This speciall mercy is not cast as a muffle vnto all.

2 Let not Sathan delude thee by offering an vnlimited mercy where God hath bounded it. For that mercy which in God knoweth no bounds, in respect of persons, is bounded and limited according to the couenant of grace, and mercy, as appeareth in two conclusions.

Conclus. 1.

1 There be sundrie sorts of impenitent sinners to whom the Lord couenanteth no mercy, but wrath. As,

1. Ignorant persons, who care
not

not for the knowledge of God. *Iſa. 27. 11.* This people hath no vnderſtanding, and therefore he that made them, will not bee mercifull vnto them: and 2. *Theſ. 1. 8.* Rendring vengeance in flaming fire to all *that know* not God.

2 *Hard hearted* perſons, that will not repent. *Rom. 9. 18.* Hee will haue mercie on whom hee will, and whom *hee will, hee hardeneth*; implying, that hardened perſons are ſhut from mercie. *Rom. 2.* Thou that by *the hardneſſe of thy heart, treaſureſt wrath.*

3 *Wiſfull* and ſtubborne perſons againſt the Miniſtrie, and counſels of the word. *Ier. 16 5.* Mourne not for this people, for I haue taken my peace from it, *euē my mercie and my compaſſion*: why? verſe 12. For euery one walketh in the ſtubborneſſe of his heart, and will not heare me: and therefore I will ſhew you no grace.

Sundry ſorts of perſons to whom the Lord co-uenanteith no mercy.

4 Preſump-

4. *Presumptuous* sinners, who say, I shall haue peace, though I walke on in sinne. *God will not bee mercifull to that man, Dent. 29. 30.* but the wrath of the Lord, and his ieaiousie shall smoake against that man, and all the curses in the booke of God shall ouertake him.

Conclus, 2.

Onely vessells of mercie are filled with mercy; for saluation or sauing mercie is not so prodigally bestowed, being childrens bread, but on such as are qualified and pointed out in the Scripture by fundrie markes.

How all must be qualified that must share in spirituall mercy.

I All that must share in this mercie, must bee *true members of the Church. Isay. 63. 7.* I will remember the great mercies of the Lord, and goodnesse towards the *house of Israel*, which hee hath giuen them of his tender loue. Am I a true Israelite, a sonne of *Abraham*, according to the faith? Doe I lay about mee for the
the

the blessing, as Israel did? Doe I wrastle it out with God by prayer, and doe I preuaile for mercy and grace? am I circumcised in the heart, and daily part from sinnes and lusts?

2 All that must share in mercy, must bee *repentant* sinners: God would haue all saued, but so as they must first come to the knowledge of the truth, *1.Tim. 2.4.* But this they cannot doe without Repentance. *2.Tim. 2. 25.* If at any time God wil giue Repentance, that *they may come to acknowledgement of the truth. Ezek 33.11.* God will not the death of a sinner, but rather that he repent and liue.

3 Mercy is intailed onely to such as *loue God*, and keepe his *Commandements*: second Command. *Exo. 20.6.* Hee sheweth mercy to thousands of them that loue him and keepe his *Commandements*: for God is in *co-uenant*

uenant with no other, and vessels of wrath cannot looke to be filled with mercy: yet this sheweth not the cause of Gods mercy, for there is none in vs, and it is a free grace; but onely sheweth the persons that may claime it. Doe I loue God? All externall obedience without inward loue, is hypocrisie: Loue is the fountaine of obedience. And doe I keepe the Commandements? I cannot fulfill them: but doe I keepe them in my vnderstanding, meditation, affection, in true purpose and indeanour in my whole conuersation? then mercie is mine.

4 Mercie belongeth to such onely as *fear* to offend God, and to liue in any sin. *Psal. 130.* Mercie is with thee *that thou mayest bee feared.* *Psal. 103.* As a father pittieth his sonne, so the Lord him *that feares him.* Hee that apprehendeth mercie, will not bolster

bolster himselfe in sinne, nor lay
presumptuous sinnes vpon Gods
backe; but the sense of Gods
mercy will lead him to Repen-
tance. *Rom. 2.* Hee knoweth
that though mercie reioyceth
against iustice, yet it destroyeth
not Gods iustice: All the wayes
of God are mercy & truth: these
are the two feete of God; by
which hee walketh in all his
wayes: Let vs humbly fall
downe; and kisse both these his
feete. *Bernard* *enriched* *your* *heart*
vs. 5. Mercie belongeth to the
mercifull; to those that are cha-
ritable & kind to their brethren.
Matth. 5. Blessed are the mer-
cifull; for they shall *finde mercie*;
but iudgement mercilesse shall
be to them that shew no mercie.
Can we expect and receiue a full
streame, and not let fall a drop
of mercie vpon others? Hath
the Master forgiven thee 10000.
talents, and wilt not thou forgie
pence

pence and farthings? *Matth. 18*
27. In spirituall things, will not
we beare with the Infirmities of
the weake? are not we subiect to
the same infirmities? do not we
consider our selues? *Gal. 6. 1.* Did
not Christ become in all things
like to vs, to be a *mercifull high*
Priest? Haue we neuer had any
sores, which we would haue had
others handle gently? Doe old
men forget they were children?
what lusts of youth and tempta-
tions they haue passed? In tem-
porall things, we call for mercy
on this, and that occasion, gene-
rall and speciall: God in his
members calls for mercy: Some
men passe by as the Priest and Le-
uite, without all bowells, drie as
flint, without hearts, handes,
bowels; no charitie, no huma-
nitie: *first*, looke they for no
more than themselves show?
secondly, may it not bee their
owne case? *thirdly*, is it not a
great

great misery on themselves, on their ill-gotten wealth, on their iniustice to God his Ministers and others, that they will not allow the Lord one crum of his owne whole loafe, whatsoeuer his occasion, or the necessitie of his Church and seruants be?

C A P. 29.

*Lets of Repentance from our selues,
as first, that it is vnpleasing to
nature.*

3 **N**OW we come to the lets
and hinderances of Re-
pentance, cast in our way by our
selues: for nothing can be a grea-
ter, or stronger Let to Repen-
tance, than the naturall and idle
vngrounded conceits of the vn-
regenerate heart, which hath
deuised many wandrings & tur-
nings to shift off the businesse of
Repentance.

I A

Q. 1. A conceit, that it is vnpleasing to nature: and indeed sloathfull nature cannot indure the hardnesse of Repentance: and no maruell that *ease* slayeth the *foole*, when it woundeth euen the godly themselves. *Cant. 5. 3* The Church will not foule her daintie feete, nor get off her bed to let in Christ, after many knocks and perswasions.

Ans. But what a distemper is in that iudgement, and how crazie is that vnderstanding of a sick man that feareth the *remedie* more than the *disease*. Yet so foolish are wee in our owne wisdom, as to feare the remedie of repentance more than the sinne to be repented. Wee hold that extremity of waywardnes, and neare to phrenzie, when a patient will rather chuse to dye of his disease, than to indure the taste of physicke, because it is bitter and vnpleasant. Each
A I so

So although godly sorrow be bitter, and vnpleasant to corrupt nature; yet wisdome will conclude many things to be wholesome, which are not so toothsome.

2. Compare and weigh in an euen ballance, whether the pains of wel-doing be matchable with the paines of sinne; whether the momentany paines of Repentance here, bee comparable to the eternall paines of impietency hereafter: consider whether the crop of sin, or haruest of Repentance bee better. The wages of sinne is death: and is not death painefull? but the haruest of Repentance is eternall life, 2. Cor. 7. 10. Godly sorrow bringeth Repentance to saluation. Say now whether is easier, to sow in teares, and reape in ioy: or to sow in carnall iollitie, and reape in eternall sorrow: whether is easier to sow to the flesh,

M

and

and reape corruption; or to slow
to the spirit, and reape eternall
saluation.

3. Bee it that Repentance be
vnpleasing to nature: yet a
Christian hath more than na-
ture; hee hath a spirit of grace
changing nature, and making
the *Commandement easie*. Whence
it is, that those that haue entred
this way, and by the spirit haue
maistred the flesh in part, finde
nothing more sweete, than the
tartest sorrow of sound Repen-
rance: and this Repentance they
neuer repent of.

*Laboriosa
virtutis
via. Basil.*

Be it that the way of grace
be painfull, as the Father saith;
yet render thy selfe as captiue to
the commandement. Be at some
paines in subduing thy heart:
thou shalt no sooner begin, but
ease and ioy will come, which
shall abotundantly recompence
all former grieve and labour.

Obiect. Alas, then I neuer re-
pent.

pented : for I feele no inward power or motion, whence I can draw comfort from my repentance.

Answ. It may be so: for perhaps 1. thou hast performed that duty in a cold and formall manner : or 2. for sinister ends not for conscience; and 3. by fits and starts vnconstantly. And how can a man that goeth backward and forward, make riddance of his way?

But goe about it heartily, ioyne the inward seruice of the heart in seeking God, with the outward, tye thy selfe to a settled course in performance, fauour not the flesh; nor care to fulfill it in the lusts of it; and be assured to finde more ioy and sweete inward motion, at least much lesse paine in the exercise of repentance, than in the exercise of sinne, which must be repented

CAP. 25.

*Objections against Repentance from
a mans election.*

2. **B**Ut why should I thus a-
bridge or afflict my selfe
with needlesse sorrow, and to
very little purpose? For, if I look
to God, I am eyther elected or
not: If I be, I shall be saued with-
out all this ado: If I be not, all the
Repentance in the world will
not auaille.

Againe, looke to men: they
be either such as repent not, but
enjoy the world, and their plea-
sures, and their sins too; and yet
these liue, and dye honestly and
peaccably, and as well as any o-
ther.

Or they be such as do repent,
and betake themselves to this
strickt course; and these many
of them in their liues are as de-
ceitfull,

ceitfull, vniust, couetous, proud, hypocriticall, as any men in the world: and many of them in their death as vnquiet, vncomfortable, and vnhappy, as those that neuer vndertooke such businesse.

Ans. To meet this dangerous subtiltie. 1. To those that conceiue Repentance a vaine thing, because of the certainty of Gods decree concerning their saluation or damnation,

1. The wise God in all his decrees, to his maine ends, hath also decreed the meanes, seruing and leading to those ends.

The ends of his election are eyther next, which is the glorification of the elect, or the remote and highest, his owne glory in the Saints.

The meanes decreed to these ends, are *Christ*; *Regeneration* by the spirit, required in all that must be saued, euen the smallest

infant; and in men of yeares, Knowledge of the Word, Faith, Repentance, Obedience. And as those ends are stedfastly and vnchangeably; so are the meanes as certainly decreed as those ends. And vnto these the elect are as certainly predestinated, as to the ends themselves. *Eph. 1. 4. Hat bath chosen vs in him, that wee should be holy; and without blame before him in loue.*

2. Gods wisdom teacheth every Christian to imitate God, in tying his meanes and ends together because as they cannot attaine those ends without the meanes; so they cannot digresse from the meanes, but misse of their ends. Gods decree stablisheth the meanes, remoue them not. God had giuen *Paul* the life of all in the ship, *Acts 27. 31.* but when the shipmen would haue forsaken the ship, *Paul* saith, Except these men abide in the

the ship, ye cannot be saued: because God will saue them by meanes.

3. See the fallacie of this general delusion, ill diuiding things well ioyned together. And indeed Sathan wofully overreacheth vs, who in outward things would haue men wholly to distrust God, and relye wholly on the meanes; but in these spiritual things maketh vs lay all on Gods purpose and decree; and utterly despise the meanes. Whana false conclusion is it, If I be elected, doe what I will, I shall bee saued? For, as it is impossible that the elect should not be saued; so impossible is it, hee should doe what hee list; and as impossible to bee saued without Repentance.

And though it bee true, that Election and Salvation bee coupled together inseparably: yet the meanes run betweene them:

M 4

and

*A bene
coniunctis
ad male di-
uisa.*

and Gods order as stable as his decree. So as hee that is chosen to saluation, is chosen to Faith, Holinesse, Loue, Perseuerance, that by these steps he may walke in the way of saluation. *Quæ Deus coniunxit, nemo separet*; that is, The things which God hath ioyned together, let no man put asunder.

4. Obserue the absurditie of this allegation against Repentance; and in all temporall things wee can scorne the conclusion. If God haue appointed thee to saluation, why comest thou to Church? what needest thou heare? what neede of the Sacraments? why prayest thou? all this cannot alter his decree; why turnest not thou then absolute Atheist? See here the battery of all godlinesse, pietie, and all worship. So in temporall things, why dost thou not refuse meate in thy health, and medicine in thy sicknesse? and say, If G O D haue

haue decreed my life, I shall liue,
and neuer eate, nor vse meanes.

So, cast off thy calling and
trade, and say, If God haue ap-
pointed me to be rich, I shall be
rich though I doe nothing: and
if not, all my trading will not
aualle me.

5. Another delusion hideth it
selfe in this allegation, whereby
the deceitfull heart would lay
the cause of his impenitencie
vpon Gods decree, whereas thy
impenitencie is not an effect of
Gods decree, but a consequent.
The cause being in thy selfe, a
darknesse and wilfull blindnesse
in thy minde, an obstinate con-
tumacie of thine owne will,
resisting grace offered; yea, a de-
praued delight and desire in thy
affection, who willingly deliue-
rest thy selfe to be bound in the
chaines of vnrightheousnesse: So
as thy destruction is of thy selfe;
and no sinner is condemned, till

M 5 himselfe

himselfe haue worthily deserued
it.

¶ The guilefull heart willingly
deceiueth it selfe with *Ifs* and
Ands; If I bee elected, and if I
be reiected: and that in things
secret which belong to God, let-
ting passe things that are reuea-
led: whereas every Christian
ought to know himselfe elected,
and to beleue in Gods order
reuealed to bring vs to glory.

¶ Christ would haue vs reioyce
that our names are writton in the
Booke of life. And this is not by
any extraordinary ladder to
climbe to Heauen, but by an
ordinary way here in earth. For
if wee can finde sound faith or
holinesse in our selues or others,
we may conclude certainly, our
owne or others election.

¶ How did the Apostle know
and pronounce the Thessaloni-
ans to bee the elect of God,
1. Thes. 1. 4. but by their Holinesse,
Faith,

Faith, Love, and patient Hope?
verse 3. whence hee concludeth
their election. So may we know
our selues, and ought to know
our selues elected, by being
called out of the world. If my
father haue giuen mee an estate,
and assurance in Land or Goods,
now I know it was his purpose
within himself before to giue it
mee. If I see a manchilde borne,
I now know that a manchilde
was conceived in the wombe
the number of moneths before.
If by faith and holinesse I can
discerne my selfe or others, born
into the Church of God, I am
now as sure that this party was
before all worlds conceived in
the wombe of GODS eternall
election. So as, cleane contrary
to this obiection, nothing can
more vrge, and fasten the
practice of Repentance on the
soule, than the consideration of
the decree of Gods election.

Thus

Thus I haue insisted longer on this Obiection, because of the generality of it, and the subtilty couched in it: and I finde it no where so thoroughly sifted.

CAP. 26.

Obiections against Repentance of some that seeme not to repent, yet liue and dye honestly; and others that doe dye as fearefully.

2. **N**OW to the instances of men. 1. Some repent not, and yet liue and dye honestly and peaceably.

Ans. 1. All things fall alike to all for outward things, *Ecc. 9. 2.* As is the good, so is the sinner in death. And the iudgement of a man is not to bee fetched from his outward death: but from his life, and faith, and fruits.

2. A wicked man may bee quiet

quiet and peaceable in death, be-
cause,

1. Their blinde presumption
of a good estate in death, as in
their life, assuring themselves of
heaven and happinesse, though
they neuer repented.

2. Satans subtilty, who know-
ing them to be his, troubles them
not; not only to hold them in the
snare, but their companions also
that outlive them: lest they see-
ing the terror and perplexities
of their death, should be moued
to change their lines.

3. Gods iustice on them, who
leaueth them to dye, as they
liued; not allotting them vnder-
standing, sense, memory to re-
member themselves, who haue
all their liues forgotten him.
But this iustice of God on
them, should make vs rather
hasten our Repentance betimes,
while our season lasteth, and our
vnderstanding, health, and sen-
ses,

Wicked
peaceable
in death,
Why.

1

2

3

les, than longer to deferre it.

Secondly, others made shew of Repentance, and strict walking, but very vniust, deceitfull, in a word, the worst of men in their dealing.

Ans. This is for the most part an vngrounded clamor against holinesse, and is a parcell of that paysoned flood cast out of the Dragon, *Rev. 12.*

But sometimes hath grounds in the neglected liues of Professors. Oh remember the woe pronounced on them by whom offences come: Why takest thou the Law into thy mouth, and hatest to bee reformed? how darest thou call on the Name of the Lord, and not depart from iniquity?

3. But how unhappy art thou that stumblest on this rocke to cast thy selfe headlong from thine owne saluation? thou shouldest bring thy selfe to the Rule,

Rule, and see thy worke bee straight, and not scandalize thy selfe by crooked and faulty examples.

4. In temporall things, thou wouldest not wrong thy selfe on these silly grounds. Who euer refused to goe in a right way, because some in that way haue fallen and miscarried? But the right way to Heauen is Repentance.

Would a man refuse wholesome physicke, because some die that take physicke? The proper physicke of a diseased soule is Repentance. Would we thinke that man in his wits, that would disclaime and wilfully refuse good and wholesome meate, because some surfeit and cast vp all againe? Where shall we finde a Trader, or Dealer in the world, that will refuse to meddle with all money and gold, because there is some clipt and counterfeit?

feit? or will therefore cast off all trading, because some of the same trade breake and deceine? and much lesse the most gainfull trade of godlinesse.

Thirdly, some others that haue very busily followed the work of Repentance, haue found as little peace & comfort in their death as any. Some of them haue died despairing, some blaspheming; perhaps some on their own hand.

Ans. The way of dying well, is the way of Repentance, and in this way, none can dye ill: But *precious in the eyes of the Lord is the death of all such*, whatsoeuer it seeme, *Psal. 116.*

2 Gods childe may want sense of comfort, but this argueth not but that he might haue formerly the presence of sound comfort, and the true ground of it present still. A tree in winter liueth, but seemeth dead; present pain and sicknesse of body, argue not

not it had neuer health.

3 Godschild may want sense of faith, and in death seeme to be in the gulfe of despaire, and yet passe to Heauen by the gates of Hell, as Christ did.

4 Gods children may haue railings, blasphemies, fierce actions against themselves and others, which are the effects of diseases; as of melancholy, frenzy, burning agues, pestilence; from which they are not freed; but howsoeuer diseases may deprive the childe of God of health, sense, comfort, and life it selfe, it cannot deprive him of saluation. *Rom. 8. I am perswaded that neither life, nor death, &c.*

5 Christian wisdom iudgeth not of a man by the strangenesse of his death, but by the goodnesse of his life; and no kind of death is euill to him, that is in Christ, for hee is freed from the curse of the Law.

CAP.

CAP. 27.

Objections from the conceit of the easinesse of Repentance.

Obiect. Others conceive Repentance so easie a thing, and soone done, as needeth no such care or time. A Lord haue mercy at death: and what need a man martyr himselfe all his life?

Answer. These men that so sleight the remedy, neuer saw the danger of the disease. Is the disease but a little languishing of nature, as the Papists would make vs beleeeue? or rising out of a few sleight veniall sinnes, cured by a Creed, or Ave, or a knocke on the brest? They deale with their Profelites, as the mother with an infant; if it hurt the finger, the mother bloweth it; and these babies beieene presently, the blowing

blowing hath soundly healed it.

But he that measureth either the disease by the remedy, or the remedy by the disease, shall finde it mortall enough; being the foulest and most contagious and incurable disease that appertaineth to man, compared in the law to the leprosie, which was not cured so easily, but required an infinite toyle to goe through the cure according to the law, & often proued inuincible and incurable. *Naaman* cured by miracle, must yet wash seven times, to know the difficultie of the cure.

2 The whole power of nature cannot doe it, and yet a naturall man thinketh it easie: Is it easie for an Ethiopian to be washed white, or a Leopard to part with his spots? So easie is it for him to doe good, that is accustomed to euill, *Ier.* 13. 23. Is it easie for an old man to become young againe?

gaine? and so easie is it in nature for an old sinner to bee renewed by Repentance.

Is it easie for a dead man to be raised to life? it cost Christ himselfe teares and groanes to raise *Lazarus*, not because it was hard to him, but to shew the impossibility in *Lazarus*: and is it easie for a dead man to raise himselfe? and so easie is it for a man dead in sinnes and trespasses, to raise himselfe to Repentance, *Eph. 2. 1.*

3. Is it so easie, which the whole power of grace cannot conquer, while wee are here below? All the grace in the world, cannot cleane fetch out the soyle of sinne while wee are here. Is it easie to wash out a scarlet or crimson, to become white, which was dyed both in wooll and cloath? nay, the cloath will be torne to pieces first: and so easie is it euen to get out by Repentance, the deepe dye of our

our scarlet sins of our nature and practice.

4. Didst thou euer try how easie it was to turne away from some outward act of sinne, to which thou wast addicted? and yet a hypocrite by some restraining grace can doe it; he can for some reasons forbear some acts of adultery, swearing. But this is another thing, it is the killing & mortifying of inward affections and lusts, as deare as members.

Col. 3. 5. Mortifie your earthly members: this is not the cutting off a washbow of sinne, but the stocking vp the roots, which is another manner of taske. A naturall man would offer any thing to God, but his beloued sin: hee would rather come before the Lord with *riuers of oyle*, and offer the *fruits of his bodie*, than any one lust: and therefore it is not so easie as many conceit.

5. Is it so easie? what maketh wicked

wicked men take on so at godly
Preachers when they call them to
Repentance; dealing with them
as some distempered patient,
who feeling the smart of a draw-
ing plaister, and corasive, driuerh
away the Surgeon with rayling
speeches, and casting bedstaues
at him when hee cometh to
touch, and to cure his wound.
Canst thou not abide a drawing
plaister to drue away corrupt
bloud and humours? much lesse
wilt thou finde ease in cutting
off ioynts and members, and
putting out eyes, which Repen-
tance must doe. Thinke on these
things, and then tell mee what
an easie thing Repentance is.

CAP.

his word **CAP. 28.**

Objections from the unseasonableness of Repentance, that it is yet too soone, or else it is now too late.

4. Others object against themselves the unseasonableness of their Repentance. And this hath two branches: some conceive it is yet too soon, others that it is too late.

1. It is yet too soone, I may enjoy my sweet sinne a while; for sinne is like his father, is loath to bee tormented before his time.

Ans. 1. No man will reason senselessly for his body. I haue a wound or gash, but it is not yet time to looke to it; I will let it rot, and gangrene, and then I will looke to it; but then it is too late and incurable. Or I haue a thorne

a thorne in my foot, it is not yet time to pull it out. We know all delays in bodily diseases dangerous, much more in the soule: neither will a man bee so voide of common reason for his goods. My house is on fire, but it is not yet time to quench it; why should this be admitted for a good reason, where the losse is incomparable?

2. If this day be too soone, to morrow may bee too late; the Commandement is to *seeke the Lord while hee may bee found*: implying, that hee who may be found to day, will not perhaps to morrow: Feare therefore the iust reuenge of GOD, who if thou deny him to day, may iustly deny thee to morrow. See wee not many that would not repent young, that cannot repent old? Gods *justice* being now deafe at those, who were deafe at his *mercie*; hee knocked, and they

they would not heare, and they shall cry and knocke, and he will not heare, *Prov. 1.* Esau reiecteth the blessing while hee may haue it, and after would haue it, and cannot get it, though hee howle after it.

Ob. But did not the penitent theefe repent at last, and why not I?

Ans. 1. Thou bringest an example without a promise of God; bring mee a promise that thou shalt repent at last, or thou promisest thy selfe that which God promiseth not. If hee promise mercy, if thou repent at last, he promiseth not the mercy that thou shalt repent at last.

2. Thou bringest an instance which was a worke of wonder, and euery way extraordinarie and miraculous, wherein Christ pleased to honour the ignominy of the Crosse, and to manifest his glory & power in his lowest

N

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abatement; and therefore is set among those wonderfull works of God; raising the dead; the earthquake, darkning of the Sun, &c. And therefore thou mayest as well expect a second crucifying of Chrill, and the darkning of the Sun; and raising of dead bodies out of their graves again, as such a conuersion.

na 3. Thou bringest but one instance without a second; and of one particular, wouldst make a generall; and from an extraordinary, draw an ordinary direction: whereas thou hast infinite millions of instances, that haue dyed as wickedly as they liued. Sometimes a Prince pardoneth a malefactor on the Gallowes, but shall every malefactor trauell to that? Our Lord Iesus now entering into his Kingdome, pardoneth a great offender, as Princes in their coronation: should any therefore imbolden himselfe to the

the like offence, as if any should
goe and commit a robbery; in
hope there may be a Coronation
betwene the fact and his exe-
cution.

4th Thou bringest an instance
which will not hold in thy
case. The thiefe he did not de-
sperately and wittingly despise
his Repentance; nor thrust off
the remedy with the last moment;
for then in likelihood it had ne-
uer been offered: but thou dost
He was saved without all
meanes; he had neuer heard of
Christ nor Religion before; and
therefore did not refuse them:
for if he had, saith *Augustine*, it is
like hee had neuer beene last
among the Apostles in number,
who was before them all in the
Kingdom. But thou reiectest
the meanes, despisest the voice,
and wilt not come in to Christ:
his conuersion was upon the

first opportunity, and canst thou
wrest it to slipper all opportunie-
ties? *Ans.* He was not smitten at the
instant, without expression of fa-
ining faith; sounding loue of God, of
men; care of his owne soule, con-
fession of his sinnes, and a rare
confession of Christ in that
instant, when all the world
forsooke him; yea, euen all the
Disciples fled from him. But
thou lookest at the end, and
leaping all the meanes, and thou,
not for the loue of God, but feare
of hell; nor for hatred of sin, but
avoiding punishment; meanest
at last to dissemble a Repentance.
Was this the case of the happy
thiefes? *Ans.* But was not he that was
hyred at the eleventh houre, as
well allowed, & rewarded with
the same penny, as he that came
into the worke at the third? *Ans.* Thou that meanest
to

to repent at the eleventh houre,
how knowest thou thou shalt
come to the eleventh houre?
what if thou beest cut off at the
fourth, fixth, or eighth?

2. The Scope of the Parable
onely teacheth, that men that
are later called, and haue the
meanes later than others, may
bee saved as well as others; and
is not to bee stretched beyond:
So as an old man that hath long
wanted the meanes, may now in
the means comfortably lay hold
of saluation.

3. Yet the Parable fully an-
swereth the Obiection; seeing
those that were hired at the ele-
venth houre came in so soone as
any came to hire them: and will
not iustifie their presumption,
that being called in the third
houre, will not come in till the
eleventh.

Others thinke it too late to
repent. I haue lost my time and

time and haue put off my Repen-
tance so long, that my sinnes are
risen to an infinite multitude,
and an vnconquerable strength,
I may now strue and neuer the
nearer.

Ans. 1. To stay long maketh
Repentance more difficult; but
not desperate. As to go far out of
a mans way, maketh him more
labour in returning; but proueth
it not impossible.

2. The time of Repentance
for hope, and possibilitie, is the
whole time of thy life, that is
the day wherein thou must
worke, *Iohn 9.* As Mannah for
possibilitie was to bee gathered
any of the sixe dayes, that was a
type of Christ; and they found
it, that went out to seeke it in
the sixth day as in the first.

3. The more time thou hast
lost, the more hast thou need to
bestirre thee in redeeming the
residue, and in sparing at the
bottom.

bottom. And the stronger thy sinne is growne by continuance, the more hast thou need to take it in hand to weaken it, vnlesse thou thinkest it will weaken with age, and grow feeble of it selfe. But the body of sinne, is vnlike the body of the sinner; this groweth old and weak with age, but that by age groweth stronger: as leauen, the older, the stronger and sower.

4. If thou comest against the huge army of thy sinnes in thine owne strength, thou art too weake for the least: but come in the strength of God. He can easily make an Ethiopian white, and hee that is accustomed to euill: he can soften the hardest hearts, and shake the rockes: he can adde strength to the feeble, and make thee daily so much the stronger, as thou findest the wasting and weakning of thy sinne.

CAP. 29.

*Of the meanes of Repentance : and
first, in respect of sinne.*

HAuing spent much time and
labour in setting downe

1. The rules to direct vs in the
practice of Repentance ; and

2. The lets and hinderances
of it, which we haue remoued :
now

3. We are to proceed in the
third Generall propounded,
namely, To point out the prin-
cipall meanes which euery one
must carefully make vse of, who
meane to goe through the com-
fortable dispatch of this so
waighty and vrgent a duty.

The chiefe meanes may bee
ranked vnder five heads :

1. In respect of sinne, 2. of
God, 3. of Christ, 4. of our selues,
5. of others. Wisdome to all great
ends

ends aduiseeth of meanes. **1.** In respect of sinne there must bee a serious humiliation, which the Apostle calleth godly sorrow, which bringeth Repentance neuer to bee repented of: For

1. A proud person puffed vp
as a bladder with selfe conceit,
or windy presumption, is not
capable of Repentance, till he be
pricked with the sharpe needle
of the Law, pricking his heart:
Neuer till then did the Converts
say, *Men and brethren, what shall
we doe?* Acts 2. 37.

2. God giueth no grace but
to the humble, *Iames 4. 6.* but
especially the grace of Faith
(without which is no true Re-
pentance :) excludes all boasting
in our selues, that we may be all
that we are in Christ, in whom
wee beleue for righteousness
and reconciliation.

3. Christ, and his saving
N 5 Grace

Grace is receiued into the heart,
as seed is into the ground, *Luke*
8. 11. And therefore the heart
being like stony and fallow
ground, must first be broken vp,
and made full of furrowes by the
help of the Lords plow, which is
legall humiliation, *for. 4. 15.*

119. 4. Repentance is a walking
with God, as being made
friends; Now no proud man can
walke with God: for hee dwel-
leth onely with an humble and
contrite spirit; *Isay 57. 15.* and
Micah 6. 8. Hee hath showed
thee, O man, what is good, to
doe iustly, to loue mercy, to
humble thy selfe, and walke with
thy God.

Meanes to
attain true
Repen-
tance.

The meanes therefore to at-
taine true Repentance, is,
1. To get a cleare sight of our
sins, and miserie by them, and by
the curse due to them temporall
and eternall: for how can a
man be humbled for those finnes

or

or iudgement, which hee neuer saw, nor knew of. Hence are wee called to a through search and tryall of our waies, to finde out distinctly in what particulars wee haue gone astray, *Lam. 3. 40.* and then turne to the Lord. And *Ier. 31. 19.* the Church saith, *After I was conuersted, I repented.* But to show that conuersion nor repentance, is or can be before this search; hee addeth, *After I was instructed,* or as the Hebrew word signifieth, *After I was made knowne to my selfe,* that is, After in the glasse of the Law I discerned mine owne sinfull and wofull estate, *then I repented:* for who can otherwise see his need of mercie, but in the sense of his misery?

2. True sense and sorrow for sinne: as pangs and throwes before the birth, with shame of face, griefe of heart, and horror of soule in the apprehension of
our

*Postquam
ostensum
fuit mihi
Tremel.*

our guiltinesse by sin, the curse of the law, and Gods infinite anger; & all this represented in the law, in a most terrible maner. As holy *Paul* by the dart of the Law professed himselfe killed, and slaine, and made so wretched in the sense of his owne guiltinesse and vncleanenesse, that he desired to be dissolued, to be ridde of it.

This is the true touch of sin wrought by the spirit, when we most grieue and afflict our hearts with that which hurteth vs most.

It is not losse of mony, goods, estate, liberty, or life it selfe, that hurteth vs so much as the losse of Christ, of Grace, of Salvation.

3. To get to an holy despaire in our selues, as being out of all hope of deliuerance, by any power, pollicy, or goodnesse of our owne, or of any creature: that

that the case be with vs as with *Paul* and his fellowes, distressed on the sea, who are said to be past all hope of being saued from drowning, *Acts* 27.20. And as the woman with the bloudie issue, hauing spent all her strength and means in physicke, without cure, was out of hope to bee recovered by any secundary meanes, *Mark* 5.26.

All this maketh vs to seek for a remedie, and feeling the need, and extreame want of whatsoeuer the Gospell offreth, yea, and pinched with hunger, thirst, pouerty and beggary, doe long after, seeke, and begge earnestly for helpe and pardon.

Let this admonish euery man that would proceed in Repentance, which is a continued act, to be conuersant still in the Law of God, and especially to be well acquainted with the Moral Law, by which, is the knowledge of

of sinne, *Rom* 7.7. that thereby seeing their owne sins daily and the miserie due to them, they may be kept humble, and low in their owne eyes. What meane men to cast off the whole vse of the Law vnder the Gospell; and they must heare of nothing but Gospell.

Law of
God ne-
cessary to
vs vnder
the Go-
spell.

For 1. Is not the Conuert ly-
able to sinne? and how can hee
know what is sin, or what is not
sin, but by the Law? how can he
discerne the nature of sin, to be
an irrectitude and crookednesse,
but by the straightnesse of the
Law? how can hee discover the
danger of his sinne, to awaken
him out of it, but by the Law?
The office of which is as of
Pauls kinsman, to detect the
treason of the Iewes: and *Pauls*
danger, that he might auoide it,
Acts 23.16.

2. Though the regenerate
man bee free from the raigning
act

a ct and power of sinne, yet hee
 is not from the roote of euill;
 which euery one can find fruit-
 full, and euer shuning as in a per-
 petuall May: How necessary is
 it then, alwayes to haue by vs,
 this sharpe axe of the law, which
 striketh at the roote of sinne?
 which else would grow luxuri-
 ant and insolent; that as a ser-
 uant, it may be kept vnder, with
 blowes and feare: wherein the
 spirit worketh, it being his of-
 fice as well still to *conuict*, as to
conuert, *Iohn 16.8.*

3. Though the maine armies
 of sinne be defeated in the god-
 ly, and those masterfull com-
 manders be suppressed, and sub-
 dued by grace, yet there be strag-
 ling troopes of smaller euils and
 infirmities, which daily assaile,
 and hold warre against the law
 of the minde: now, by what
 other glasse shall a man see these
 spots in his face, than by the law?

affirm

For

for as we see the little moles discovered by the light of the Sun, so it is the light of Gods Law that detecteth the smallest evils against God or men : without which, we should neuer come to a distinct notice or repentance of them ; and so consequently, could neuer prize the grace or offers of the Gospell. That wee may magnifie the Gospell, let vs prize the law as a perpetuall scourge to driue vs out of our selues, to Iesus Christ.

So long as we haue any thing found with vs., which must be cyther forgiven by mercy, or repented, or reformed by grace; let vs faithfully heare, and reade the law to this purpose: That we may daily conquer the pride of our hearts, and walke humbly before God, let vs take with vs the vse of the law.

I cannot maruaile at the intolerable pride of these Antinomists,

mists, and Perfectists, because they neuer came to see their sinnes aright; and this they doe not, because they reiect the law, the proper glasse of sins disco- uerie.

CAP. 30.

Meanes of Repentance in respect of God.

2. **I**N regard of God, wee may many wayes helpe forward our Repentance, if wee consider, first, his *word*; secondly, his *eye*; thirdly, his *hand*; fourthly, his *relation* vnto vs.

1. Gods Word in the reue- rend vse, is a notable meanes of Repentance: for, first, the very knowledge of the Word is a meanes in which GOD giueth Repentance. 2. *Tim. 2. 25.* Instru- cting them, and waiting if God will

will giue Repentance: and ignorance of the Scripture is made by Christ, a chiefe cause of error, both in opinion and life, *Matthew 22.29.* We must therefore labour by diligent hearing, and reading of the Scripture, to come to know the Word. The Word reuealeth Gods will concerning our Repentance; who now *admonisheth every one* to come to Repentance, *Acts 17.* It sheweth Repentance to be aboue our owne power and reach; and that it is *God that must giue* Repentance. It directeth vs to the meanes to attaine this gift, namely, prayer: we must goe to God to heale our nature, to change our disposition, to perfect his owne worke. *Ier. 31.18.* *Convert mee, O Lord, and I shall be converted.*

2 The seuerall parts of the Word in their seuerall offices, excellently conduce to this worke:

worke : first, the law is an hammer to beat an hard heart to pieces : the very reading of it privately, made *Isaiah's* heart to melt, 2. *Kings* 22. 10. and much more when it is publickly preached and applied by Gods Ministers. This was the Ministry that pricked their hearts to conversion, *Acts* 2. this is that whereby the heart is awakened, as *Peter* was by the Cocke crowing. The reading of the law, and threats of it, wrought a generall reformation and separation of Israel, from all that were mixed among them, *Neb.* 13. 5.

booke 2. The Gospell propoundeth Christ a good shepheard, laying downe his life for his sheepe : and intreateth the sinner in the name of Iesus Christ, to returne, and repent, and live ; with manie promises of mercy and grace upon their returne : that if any cords of loue can draw vs,
 Hum we

wee want them not.

To the furtherance of our Repentance therefore, wee must doe two things concerning the Word

1. Mingle the whole Word with faith, else it will be vnprofitable; beleue it, credit it, without canils, or questions to auoid it; subscribe to the holinesse, and goodnesse of it, as a good heart doth, though it speake vnpleasing things to it. *Abab* will now say the word of God is not good: *Michaiab* neuer prophesieth good. But *Hezekiab* will say the word of God is good, in the most sharp threatnings of it: as a good natured childe will bow at an angry word of his father.

2. Keepe the Word fast to vs, that it may keep vs. *Dauid* hid the Word in his heart, that he might not sin. This is the sword of the spirit, of daily vse in this warfare against sinne; and wee must

must buckle it vnto vs.

3 Consider Gods eye is euer vpon thee, & all things are naked vnto him, with whom wee haue to deale, *Hebr. 4. 13.* Would a fellow cut a purse, if hee thought the Iudge saw him? *Moses* knowing that an Egyptian saw him slay an Egyptian, feared, and fled, *Exod. 2. 14.* Should not we feare, and flee those sinnes, which wee know God knoweth, and hath to lay to our charge? A theefe neuer so stout, if taken in the manner, will runne away affraid; But we are bold offenders, who though wee cannot sinne, but be taken in the manner, yet will stand it out. What a folly is it not to shame at our sins, which Gods eye is vpon; while wee should shame to commit them if a childe of five yeares old stood by? Were not than an vngracious childe, that durst commit folly, and fornication,

not

not onely in her fathers house,
but before his face: so is our
sinne.

3

3 Consider Gods hand, first,
of mercy; secondly, of iustice;
and both are powerfull meanes
to leade into Repentance.

1 Obserue his hand of mercy,

1 In spirituall motions,

2 Intemporall excitements.

1 When the Spirit rappeth
by any of his motions, open vnto
him: Quench not this Spirit;
grieue him not, send him not a
way in displeasure. Now is an
heauenly helpe offered of thy
good, worke now with GOD;
cherish any good motion, let
not the world, or corruption, or
delay, dead it; but thankfully
apprehend the opportunitie: if
that be slipped, thou art not sure
of another.

2 For temporall excitements,
looke vpon, first, Gods patience;
how long he hath suffered thee,

giuing

giuing thee space of Repentance,
waiting for thy returne: this
should hasten Repentance;
Rom. 2. 5.

Set God before thee as a lo-
ving father dealing with an vn-
gracious childe, often admoni-
shing, sometimes correcting,
often commiuing, neuer dealing
extremely, loath to lose him, and
cast him off.

Consider Gods bountiful-
nesse vnto thee: he neuer ceaseth
to supply thy wants, but hath
bountifully provided, and hea-
ped vp fatherly kindnesse on thy
head, and all to draw thee, were
it possible. The Apostle ioyneth
both these motives together,
Romanes 2. 5. Despisest thou the
bountifulnesse of God, his patience,
and long suffering, not knowing
that they should leade thee to Repen-
tance?

The bounty of Iosephs Master,
kept Ioseph from sinning against
him;

him; and the Prodigal returning, mourned that he had runne from a kind father. Is there not mercy with the Lord, that he may be feared?

Ob. God forbearth me, saith the sinner; and therefore I may, and will sinne.

Ans. Gods forbearance, argueth his goodnesse, not mans innocency: it is the exercise of his mercy, not the abolishing of his iustice: and it is made the note of a wicked man, Not to Repent, when mercy is shewed to him, *Isa* 26.

2. Consider his hand of iustice; marke and lay vp the stroakes of Gods hand, sensible and insensible, in soule and body, on thy selfe and on others: Amend by them, and feare him the more. To doe this,

1. Make vse of corrections on thy selfe: heare the rod. The not regarding of warnings, causeth

seth God to give over such a party, as the Physician doth a desperate Patient. *Isay. 1. 5.* Why should I ~~swear~~ you any more, seeing yee ~~fall backe~~ were ~~and~~ more?

2 Sleight not the corrections inflicted on others; whether nearer or more remote. When God commeth neare thee in thy friend, family, say God warneth thee to Repent: the sinne of *Belshazzar*, *Dan. 5. 23.* was when hee knew all those things, that came on his father *Nabuchodonosor*, yet hee humbled not his heart. A fearefull thing it is, not to profit by example. Hee that will not take example, shall make an example.

3 Consider the iudgements recorded in Scripture, past, present, and to come.

Those that are past in former ages; the Angels that sinned; the old world, these on

O

whom

whom the Tower of Siloam fell;
and all the Writs of execution
recorded in the Scripture; and
say of them, as *1. Cor. 10. 11.* All
these are examples to vs, all our
Monitors, all of them so many
Summones, so many Sermons to
perswade vs to Repentance.

1. Cor. 10. 11. Consider the examples of
Gods iustice in our ownage; so
many, and remarkable, as neuer
more; vpon Blasphemers, Drun-
kards, Adulterers, and enemies
of grace. A man might make as
large a volume, as that in the
fifth of *Zachary* written within
and without, with examples of
such, as into whose houses and
hearts the curse is come. Let the
sight of the Angell with a drawn
sword, (which made *Balaams*
Assle to feare) make vs feare and
tremble.

Consider the dreadfull
indgement to come; the day of
the Lord, which shall be as an O-
men

men

uen, and all impenitent persons as
 stubble before this terrible bur-
 ning. *Act. 17. 30.* He admonisheth
 all men to Repent, because hee
 hath appointed a day *wherein*
to iudge the world. When hea-
 thenish *Felix* heard of the iudge-
 ment to come, he trembled; hap-
 py were it for Christians, who
 repeat it as an Article of faith,
 that they did so. Wee will end
 this point with that exhortati-
 on, *2. Pet. 3. 11, 14.* Considering
 these terrors of the Lord, *What*
manner of men ought we to be? 2.
Cor. 5. 11.

4 Consider in God our rela-
 tion, which will be a means to
 further our Repentance.

1. Lookes vpon him, as *our*
Lord, and our selues as seruants;
 as a Lord hee hath hyred vs in-
 to his seruice, and hath freed vs
 from the seruice of all other
 creatures, that we should onely
 serue himselfe: But alas, who

can serue him according to his holinesse, and greatnesse? and when we haue done all that we can, how vnprofitable seruants are we? We haue wasted our Masters goods, and cannot shew our talents againe: and therefore wee haue neede to humble our selues in Repentance; and pray with *David*, *Psal. 119. 124.* Deale with thy seruants according to thy mercie, and enter not into iudgement with thy seruants, O Lord. A sorry seruant is he that can neither doe what is agreeable to his Masters will, nor yet be grieved for fayling in the euill he doth, or leauing vndone the good he should doe.

2. Looke vpon him as our shepheard, and our selues as sheep, but wandred from the fold. Oh the misery of a lost sheepe? It is without the flocke, and fold, without a certaine pasture, and food, without a keeper, or shepheard,

heard, without God and Christ,
without protection and safetie,
subject to all annoyances,
and becommeth a prey to all
rauning beasts, neuer able of it
selfe to returne. And this is the
state of enery man, and no man
can reckon vp the errours and
wandringes of his life. All this
should helpe vs to returne to the
shepherd of our soules, 1. Pet.
2. 10. to *seeke to him* betimes and
pray him to *seeke vs*, as *David*
Psal. 138. 10.

3. Looke vpon him as our fa-
ther, and our selues as his sonnes
and children. A Father that hath
given his deare Sonne to death
for vs; the dearest thing and
price, that was in heaven or
earth. A Father that hath re-
serued for vs an inheritance
immortall and vndefiled among
the Saints in light.

Is not this a strong induce-
ment to loath and leaue sinne?

Will not the loue of a father,
 make thee hate sin the more? can
 any stripes worke so powerfully
 vpon an ingenuous nature, as to
 see his fouling father offended?
 A poore mans sonne, who cannot
 be much hurt, or helped by his
 father, will be grieved that hee
 hath illuily offended his father.
 Awaken thy selfe to repentance,
 and say to thy soule (as Moses to
 Israel, *Deut. 32*) Doe you so re-
 ward the Lord, O foolish peo-
 ple? Is not hee thy father, that
 bought thee, that made thee,
 and proportioned thee? What
 else gave hope to the Prodigall
 to returne, but the sight of loue
 lurking in his fathers and there-
 fore resolu'd, I will returne to
 my father.

cap. A Father that hath
 turned for vs an inheritance
 immortall and vnderlied among
 the saints in light.
 CAP. not this strong induc-
 ment to loose and leave sinne?
 will

the things we suffered on
his behalf. **Col. 2. 31.** *Behold
this to the end that we
may be glorified with the
end of the world.*
*Means of Repentance in respect of
Jesus Christ.* *swallow, amaze
and his heart shall be
good.*

3 **A** Third sort of meanes to
helpe forward our Re-
pentance, is to looke vpon Iesus
Christ. *Zach. 12. 10.* They shall
looke on him whom they haue
pierced, and mourne. The ef-
fect of beholding Christ, whom
by their finnes they haue cruci-
fied, is great sorrow for sinne:
& indeed among them all, there
is no meanes so auailable to the
working of the heart, to due and
deepe sorrow for sinne, as the
serious consideration of Christs
death and passion. If we consider
the person who suffered: the
eternall Sonne of God; the be-
loved Sonne in the bosome of the
Father; the most innocent lambe
of God: we shall see

The things hee suffered : that this person was so abased and plagued, with the curse of the Law, the wrath of his father, shame, sorrows, of first and second death ; such hard and heauenly things as would haue crushed all men and Angels.

And for whom hee suffered all this : euen for our sins in speciall, while we were yet vngodly, sinners, enemies, the iust suffered for the vniust : hee was cursed, that we might be blessed, wounded, that wee might bee healed ; hee endured torments of hell, that we might partake of heauenly ioyes. Oh then, shall this chiefe of ten thousand, the worthiest of men and Angels, bee murdered, not by the treachery of others, but by thy hands, thy sins, for which else thou hadst beene euermore damned ? and doth not this wound thy heart ? shall the earth tremble
at

at this; and shall not our hearts
 feare? shall the Sun be darkened,
 and the Heauens covered with
 mourning; and shall not wee
 mourne, and be ashamed to show
 our heads? shall the stones rend
 asunder, & earth tremble, and all
 senselesse creatures suffer at the
 suffering of the Lord of glorie, at
 the death of the Lord of life;
 and shall not our stony hearts be
 rent with sorrow, who were the
 occasion of so execrable a pas-
 sion, to so honourable a per-
 son?

Surely if there be a drop of spi-
 ritual life & grace in vs, we must
 needs loath those sinnes of ours,
 that brought such wofull misery
 on the Son of God. And make
 our hearts bleede, as a man
 would doe at the sight of a knife
 or instrument, whereby (vna-
 ware) he had slaine his childe,
 wife, or dearest friend in the
 world.

O 5

Thus

Thus the Gospell sheweth the
 inordinatenesse of sinne about all
 the curse of the Law. Wouldst
 thou see the exhortation of sinne?
 see it not in the dreadful curse
 of the Law, but in the blood of
 the Gospell. The most sougly visage of sin,
 is not in the death of the world
 of sinners, but in the death of
 the Son of God, no sinner. The
 most dreadful spectacle of Gods
 wrath that ever was. And although the menaces of
 the Law prepare the sinner to
 Repentance, yet it is the sight of
 sinne in the Gospell, both in the
 transcendent of the remedie,
 and infinitenelle of Christs suf-
 frings, that sheweth the true
 face of sin, and indeed worketh
 Repentance. The Faith of the
 Gospell is, that internall meanes
 that turneth a man round about,
 and causeth him to set his face
 vpon God, and Iesus Christ, and
 leaue

leave his sins, *and this* This putteth a difference between vs and others, who are yet in their sins.

Consider how thou hast

loved thy sinnes, what a deale of

poison and hurt thou hast had

of grace; how thou hast become

Measures of Repentance in respect of

ones selfe. how hard-hearted thou

hast been, how earnest thou hast

been in thy selfe, for the bringing

forward of Repentance,

keep a continuall audit, and take

account of thy selfe and estate.

A speciall way, and means to

bring the Prodigall backe to Re-

pentance, was, that he returned

and came into himselfe. And

David, *Psal. 119. 19.* I conside-

red my wayes, and turned my

feete.

O

To which purpose for further

direction, consider in thy selfe

four things:

1. Take notice of thy heart,

and

and disposition of it, in the desires and affections of it; both in what they haue beene, and what they ought to be.

1. Consider how thou hast loued thy finnes, what a deale of poison, and hatred thou hast had of grace; how thou hast beene wedded to the lusts of the flesh, how hand-fasted to the world, how earnest thou hast bin in prosecuting the profits of this life, with utter neglect of better things; and then how necessary it is to clear out this self-loue, and loue of sin, to make roome for better.

2. Consider which will be the principall desire of a repentant heart: as namcly,

1. To be rid of sinne, *Rom. 7*
O miserable man, &c. neuer was a prisoner to wearie of his bolts, nor a sicke man of his paine, as the penitent of his sin.

2. To please God in all the wayes

wayes of his Commandements.
Psal. 119. 5. Oh that my wayes
were directed, &c.

3 To be in nearest fellowship
with God in Christ. *Can. 1. 3.*
Draw me, and we will run. Oh
when shal I come into thy sight?

And these desires will be in-
satiable, till the soule get a pre-
sent sight, and comfortable hold
of God: for neuer can a good
heart bee delighted but in see-
king most excellent things, with
most excellent affections.

4 To farther thy Repentance,
recount thy life, actions, and
course, what it hath bin, what it
ought to be. Neuer man conside-
red his wayes aright, but found
something to be redressed. As

29. 1. If he behold the infinite
guilt of his whole life, commit-
ted against God, and his Law, &
light of his grace.

5. The innumerable good du-
ties omitted, for which he hath
had

had calling and opportunity.
 The good thing done,
 but failed in all, both in
 manner, and of
 the End. O mi bo d haw
 O how what a measure of sor-
 row will this set to a carefull
 heart, to see it selfe so far from
 answering his horrible sins, that
 he cannot answer one of a thou-
 sand of his best actions through
 his life. All this sheweth the
 need of mercie answerable to so
 wefull misery.
 Consider seriously the
 checks of thy owne conscience.
 Thou mayst not contemne the
 checks of men; but neuer re-
 iect the checks of thy consci-
 ence. For conscience keepeth
 Court in the soule at all times,
 there is a continuall Tearme: it
 hath a power to examine, wit-
 nesse, and sentence at any time.
 And this sentence admitteth no
 delay, no delusion, no appeal.
 If

If thou feelest the pricke nips of
conscience, listen to so many and
wholesome rebukes, lest it
grow to a seared conscience and
God in iustice discharge it of
the offence, holdeth in the soule
under him, when he seeth it un-
regarded.

But doe thus: 1. When thy
conscience checketh thee, blisse
God for a waking conscience:
which will only checke great
ones, whom none else may; and
for things which none else can.

2. When conscience accu-
seth thee, and as the Clarke of
the Lords Crown office, readeth
a bill of indictment against thee,
take his office on thy selfe, plead
guiltie, accuse thy selfe too. The
way not to bee iudged of the
Lord, is to iudge our selues be-
fore the Lord.

3. If conscience goe on to
pricke thy heart, and fetch bloud
of thy soule, now feele the smart,
apply

apply the bloud of Christ to stay the smart, and bleeding of it. This is the chiefe labour of Repentance.

4. To further thy Repentance, remember thy latter end, the shortnesse of thy life, the approach of thy death, and the terror of the day of iudgement. This numbring of our dayes is a meanes to applie our hearts to wisdom, *Psal. 90. 12*. But therefore is mens iniquitie in their skirts, because they remember not their latter end, *Lam. 1. 9*

C A P. 33.

Meanes of repentance concerning others.

4. **M**Eanes of Repentance in respect of others.

1. If a good man be cast amongst good men, he will quicken

ken himselfe to repentance and reformation.

1. By humble submission of minde hee yeeldeth to all godly admonitions of good men, and blesseth God with *David* for their rebukes.

An impenitent person beareth such affection to his sins, that he disaffecteth whosoever reproveth him: But this man, contrarie, is a stone in the Lords Temple, and is willing to bee hewed and polished; and as a man knowing himselfe out of the way, is willing to bee set in againe by any, even the meanest that knoweth it better than he.

2. By imitating their godly example, which is a great incitation to goodnesse. Whence Christians are called lights, shining in the darknesse of the world, holding forth the word of life, whose light must shine, that others seeing it may glorifie God. And

And God putteth good examples to good vse in the world, not onely to conuince the aduersarie, but sometimes to win the disobedient, and to gaine a testimony in their consciences to the truth; yea & to prouoke others to an holy emulation, to get share in the same grace.

2. If good men be cast among enemies of God, and grace, yet they will bee furthering themselves, in their way of Repentance; they will take knowledge of the reproaches of their enemies, by whom they may heare their sinne sooner, and plainer told them, than by friends; although on their part, neither in a good maner, nor to a good end.

3. But this will helpe to humble a good man: Let *Shimei* alone (saith *David*) I haue defiled it, *2 Sam. 16*.

And no sooner shall a wicked man accuse a Saint, but he with

an heavy heart will accuse him-
selfe before the Lord. Nothing is
more ordinary, than for wicked
men to scandalize godly ones:
They are hypocrites, proud, co-
uetous, and what not? and when
they heare this, they can goe to
the Lord, and complaine of
themselves, that they are so in-
deede, and can rife themselves,
and bee more vile in themselves,
than the others tearmes can
make them.

They can inroll themselves, as
Paul, before the Lord, the chiefe
of all sinners. But all this while
when they intend to wound
them, they helpe to heele their
wound, and make them humbly
seeke to the Physitian.

Augustine hearing the Dona-
tists reviling him for the former
wickednesse of his youth, made
this answer: The more you
blame my disease, I will so much
the more admire my Physitian.
And

*Iſte homo
inuidet
mihi gra-
tiam Chri-
ſti.*

And *Bez* to one obieſting a-
gainſt him the wantonneſſe of
his youth, and wit in his Poems:
answered, This man ennieth the
grace of Chriſt that is in me.

non habetis remedium

ut non moriamini

Cap. 34.

the Lord

Markes and ſignes of Repenſance,

and firſt in reſpect of ſinne to be

repented.

NOW followeth the fourth
generall, concerning the
ſignes & markes of a man truly
penitent: for this grace will
ſhew it ſelfe, what way ſoeuer a
man turne himſelfe; whether he
looke vpon, firſt, his ſinne repen-
ted: or ſecondly, God offended:
or thirdly, himſelfe: or fourth-
ly, vpon others: it will be working
euery way.

In reſpect of ſinne; a man
truly penitent, will diſcouer
himſelfe

himselfe by these properties and practises;

101 He remembreth his sinnes, though they be remitted; and that with shame and sorrow.

Ezek. 16.60. I will establish my covenant with thee: then shalt thou remember thy sinnes, and be ashamed of thy wayes; nor neuer open thy mouth any more, namely, in iustification of thy self, when I am pacified towards thee for all thou hast done; *vers. 62, 63.* So as when God is pacified, yet the humble heart is ashamed.

This is one clause of the new covenant. *Ezek. 36.26.* A new heart will I give you, and a new spirit I will put into you, *vers. 31.* Then shall you remember your owne wickednesse, and your deedes, which were not good, and iudge your selues worthy to bee destroyed for your sinnes: therefore shall the house of Israel

Reas.

be

be ashamed and confounded for
your owne wayes, *vers. 31.*

22. This remembrance of for-
mer sinnes; though pardoned;
preseruethe, and bloweth up the
embers, and keepeth aliue godly
sorrow in the soule. *Zach. 12. 10.*

The looking on him whom wee
haue pierced, exorteth all that
haue receiued the spirit of grace
and compassion, to mourne for
him, as their first borne. Peter
remembering what himselfe had
done, and his Master had said,
wept out, and wept bitterly.
Heereby our Repentance is
renewed dayly, and the wound
made bleede afresh.

31. As it is our happinesse that
God once pardoning our sinnes,
forgetteth them, and neuer re-
membreth them more: so it is a
signe, and way of our happinesse,
that our selues forget them not,
but hold them before the eye of
our mindes, to containe vs in
constant

constant humiliation for them.
2 He will aggravate his sin,
when he beholdeth it: hee will
excuse none, extenuate none; he
will not mince, nor hide any; as
Adam: nor cast it off himselfe
vpon others shoulders, as *Saul*,
The people did it. But he weigh-
eth his finnes in a true ballance,
which hath shewed none of
them to be light: he will put in
so many weights, as to bring
him to a iust humiliation. If his
sins be of a bloudy dye, his heart
shall bleede with godly sorrow.
If they have bene finnes of
knowledge, and after illumina-
tion, or after admonition, or
with vehemence, or repetition,
or in hardfull manner, without
singing and swearing, as *Peter* was:
Oh this will bring backe bitter
sorrow, brinish teares; here is
cause to weepe bitterly. If his
sins haue bene old finnes, as old
sores, and festers, long continued
in,

in; and liued in till the eleventh
or twelfth houre; the longer
and more painefull will bee the
cure: the more willing will hee
be to open them, and content to
haue them handled. If they haue
beene committed in foule cir-
cumstances; as to haue beene
drunke, or disordered on the
Sabbath day: to bee rude, or
irreligiously disposed in the
Church, vnder the eye of God:
to run ryot against good coun-
sell, against the directions of the
word, and motions of the spirit:
the fouler the sinne, the deeper
will bee the sorrow. But if they
haue beene after Repentance,
vowes, promises, after fasting,
prayer, now the weight increa-
seth maruellously vpon the
soule. A good heart will hardly
thinke any Repentance enough
for such a sinne.

Farre from true repentance,
is that false heart that is more
ashamed

ashamed to confesse sin, than to
commit it : and in confession,
doth it in the grosse and lump,
with excuses and extenuations;
and in making shew of sorrow,
is as a cloud without raine, soone
blowne over : hee hath never a
teare of godly sorrow for foulest
sinnes, or if any, too soone dried
away.

Hee that can plead for his sin,
and defend bad actions, with
faire pretences, as *Saul* saueth
the fat against the commande-
ment, for sacrifice : that can rob
God and his Ministers of their
right, pretending a reach of
wisdom, or publike care beyond
all others : that can plead for
their vsury, as a practice of chari-
tie; and as doing as they would
be done to: for their iniustice and
false arts in trading, because they
doe as others doe, and else they
cannot liue: for their non-resi-
dency, because of their charge,

or a way to preferment: all these, and all others that hold vp bucklers for their sins, neuer yet knew what Repentance meant. In a word, hee that can please himselfe in the remembrance of his sinne, that can glory how he hath ouer-reached his brother; (which is ordinary in trading) that can reioyce in the pleasure or profit gotten by sinne, is farre from Repentance. A good heart, the more pleasing or profitable any sinne hath been, will lament so much the more.

13 He hateth and shunneth all sinne euery where. This indignation and bitter hatred against sinne, is made a fruit and note of true repentance, 2. Cor. 7. 1. *1. Cor.* 5. 4. See how the Church rated her selfe for her folly, and vnkindnesse against Christ: and no maruaile. For,

1 If we look at God, he hateth all sin with a deadly hatred; and all

all that loue the Lord, must hate
all that is euill: And the more a
man conceiveth God his friend,
the lesse friendly can he be to his
sin: and the more fauour a man
expecteth from God, the lesse
can he fauour any sin.

2 If hee looke at his sin, hee
seeth it a serpent, and hateth it,
though the sting be gone, by a
spirituall and gracious Antipa-
thy. And now the league being
broken, he will neuer be friends
any more with it: but in anger,
as *Ephraim* to his Idols, say, Get
thee hence, what haue I more to
doe with you?

3 If hee looke on sin in the
euils it hath formerly wrapped
him in, he cannot but shunne,
feare, and fly it. A burnt childe
dreadeth the fire. A man once
stung with an Adder, will fly
from all Serpents: A man that
hath felt the paines of broken
bones by his fals, will feare to

fall againe, and looke better to his feet.

An impenitent person may forbear to sweare: but a true conuert feareth an oath, *Eccles. 9.* So he feareth to breake the Sabbath, is affraid of couetousnesse, worldlinesse, drunkennesse, profanenesse, and other sinnes: and this not in respect of his owne skin only; but in respect of God, now reconciled vnto him. Euen as a deare wife feareth to offend her louing husband, to whom she was lately married.

4. Hee resisteth and holdeth fight against all sin; euen those that he cannot conquer, he combateth against. As *Iacob* said of the people of the Land after the slaughter of the Sichemites, Now will they hate vs, and therefore will raise their powers against vs to destroy vs: euen so a godly heart hating sinne, will raise all his power against it, to destroy

destroy the whole body of sinne,
and will take reuenge vpon it as
his capitall enemy.

A Subiect that hath taken vp
armes against his Prince and
Countrey, and gone out in re-
bellion with rebels and traytors,
if once hee come to see his
offence on the one side, and the
Princes clemency on the other,
pardoning his offence, and sa-
uing his life, cannot chuse but
hold himselfe extraordinarily
bound to resist all such rebels,
euer while he liueth. This is the
case of euery Christian, who
hauing runne with his rebellious
lusts, fighting against the crown
and dignity of Iesus Christ:
but now graciously pardoned,
cannot but stand stoutly against
them.

And this cannot be other; but
where flesh is, and spirit, the spi-
rit will bee lusting against the
flesh. Wherefore these twins
are

are conceived, this *Jacob* and *Eſau* will struggle in the wombe, and *Rebecca* shall feele the striving within her: whereas the barren and fruitlesse wombe, which never received the seed of God, seeleth no such struggling.

Hee relinquisheth his sin in true endeavour, and never returneth to it any more: for true Repentance is never repented of. When Christ commanded the Devill out of the man, hee said, Come out, and go into him no more: And the same power he putteth forth in commanding out these Legions of lusts and devils, lurking in our thickets; once cast out, they come in no more to rule and raigne: the same word casteth and keepeth them out.

2 In every true Repentance is a clearing ones selfe, 2. Cor. 7. And with all true humiliation goeth

goeth reformation: for Repen-
tance is not a vow, and purpose
for hereafter only; but a present
act and endeavour.

3 In euerie one that must
finde mercy, there must go with
confession forsaking of sin. Nei-
ther can a penitent man say, I
was a lyar, swearer, drunkard,
and so am still: for though sin
bee still in him, hee is not in sin:
and though flesh be in him, he is
not in the flesh. So as howsoe-
uer hee that hath confessed his
sin once, and againe, but conti-
nueth in it, may thinke himselfe
well eased; yet is it no other-
wise than when a drunkard hath
eased himselfe by casting, that
he may drinke more. You shall
heare a swearer take himselfe in
his sinne, and say, God forgive
me, now I sweare: and yet swear
as fast still as his tongue can turn
out oathes. Others forced to a
kinde of Repentance, passe ma-

ny promises, and vowes, and confessions are made: but after returne as a swine to the wallowing, and an horse to the smell of his dung: Here was no Repentance, but a forced hypocrisie.

6. In all this work of Repentance, hee differenceth himselfe from the hypocrite in his strife and resistance of sinne.

1. In that he setteth himselfe against sinne vniuersally: 2. sincerely.

1. Hee is set by grace against all sin, because all is contrary to grace; as 1. his owne sinnes. As *Paul, Rom. 7.* I hate that which I doe: as a man feareth and flieth most the danger that is nearest him.

And of these, 1. his smallest sins. *Dauid* the cutting off *Sauls* lap. hee thinketh none of them gnats, or mites, which *GODS* Law taketh order against; for which eyther *Christ* must dye,
or

or himsele eternally.

The wicked man can startle at great and outrageous evils; murder, adultery, drunkenness: but the godly repent of those which the world count no sins, as, vnprofitableness vnder the Ministry of the Word, profanation of the Sabbath, petty oaths, rash anger. And whereas the wicked man thinketh his thoughts free: the weakest Christian repenting, repenteth the wandrings, and disorder of his very thoughts.

2. His own most secret sins: knowing that none are secret in respect of God, with whom hee hath to deale; and that the more familiar any sin is, it is so much the more dangerous.

3. His far, profitable, delightfull, and most necessary sins: he spareth no *Agag*, no fatlings, he cutteth off hands, plucketh out eyes, that is, lusts, which seeme

as neare and necessary as they. *Zachari* casteth away his most gainfull sins presently. *1502* Because true hatred is of kinde, and true zeale is as fire which will fasten on any fewell that commeth in the way of it: therefore a true penitent hateth and resisteth other mens sins. If he can, he will hinder them, if he cannot doe that, he can and will grieve and mourne for them. So *Dauid* eyes gush out with rivers of teares, because men kept not the Words. *Jeremie* withed his head a fountaine of teares: And *Lot* righteous soule was vexed, to heare and see the uncleane conversation of the Sodomites. But wicked men are so farre from repenting for other mens sinnes, that they cannot repent their owne. *1503* He dealeth against all sin sincerely, as Hypocrites cannot: which appeareth thus,

1. A godly man reneweth his Repentance often. But when? daily: In the time of his peace, when all things goe well with him, when the world laugheth on him, and at him for it. The Hypocrite neuer or seldome thinketh on Repentance, but when Gods hand is vpon him: when hee is bound on his bed, and can intend no other businesse, then call for the Minister, whom in all his health and life he wronged and scorned. Thus the Hypocrites howle on their beds (saith *Hosea*) but were his grace true, he would haue done it in prosperity.

2. Godly men going seriously about the worke, repent of particular sins. *David* cryeth out of bloud: *Peter* of his deniall: *Paul* saith, I was, &c. But Hypocrites repent in the grosse and lumpe, and would faine deceiue GOD and themselues, by hiding them-
selues

seluts in generals: God be mercifull vnto vs, we are all sinners, and cannot be Saints. I haue bin deceiued as others haue beene: yet I am not the greatest sinner. And thus slubbereth over the businesse.

3. True Repentance will easily passe by an offence against himselfe: but not easily passe over a sin against God. *Moses* in his owne cause the meekest of men, in Gods cause the most fiery and zealous.

But an Hypocrite can earnestly hate, and reuenge an iniury to himselfe: but, in iniuries and wrong to God, can bee calme enough: because Gods name and glory is nothing so deare to him as his owne.

4. The sinceritie of godly Repentance will euer appeare in the healing of that errour, *Mat. 23. 24* and vndoing what is ill done. It will neuer be without

our

out restitution of that which is wickedly gotten, or wrongfully held from the right owner. Sound Repentance will goe through stich with restitution. Hast thou gotten so many hundreds by swearing, lying, breaking the Sabbath? hast thou gotten so many thousands by cruelty, and vsury? hast thou gotten so many pounds by robbing God and his Minister, by vnjust and malicious detaining Gods part? wilt thou, or darest thou goe on, and not thinke of Repentance? or dost thou thinke of Repentance, and not of Restitution? Here is no healing of the error; the wound in thy soule bleedeth fresh, and, without timely Repentance, will doe so vnto death.

5. The sinceritie of true Repentance appeareth in the godly, in the speedy and seasonable apprehension of the offers of grace
in

in the meanes. *Psal. 119. I made
haste and delayed not.* Worldly
men are for fastening on the
world: there are their affecti-
ons, desires, indeavours: the
world hath ingrossed their
thoughts, time; and the more
water goeth through one pipe,
the lesse goeth into another: but,
as ready to breake, they deale in
heavenly things; put off, and are
taking order for three, or six
moneths, and then prove as in-
sufficient and insolvent as before.
Ambrose saith, If I would offer
thee gold to day, thou wouldest
not say, I will come to mor-
row: but God offereth grace;
thou canst finde no time to
take it.

and, that death
of sin will doe to
unto death.

The necessity of true
repentance in the
GAP
in the speedy and full
reparation of the officers of
the church.

CA. 35.
*Markers of Repentance, in respect
of God.*

THe soule truly penitent,
looking towards God, will
bewray it selfe in the constant
expression of three most graci-
ous affections, mixt & wreathed
together: all which wait insep-
arably on sound Repentance, as
light and heat on fire; both
which necessarily argue the pre-
sence of fire.

The first is *love* of God; the
second, *fear* of God; the third,
desire or prayer.

The first is a vehement and
feruent *love* of God, vnto which
hee findeth himselfe bound in
many strong obligations: as,
when he considereth how many
sins are forgiven him, he cannot
chuse but love much: and that
his

his reconciliation is made by the death of Iesus Christ, the Sonne of Gods loue; through whom, as a Conduit pipe, all grace floweth into him: here is the strongest attractiue, and load-stone of loue, that euer was. If great benefites and gifts be great binders, what is the greatest gift of all, the giuing of his Sonne to be a surety, and satisfaction for sinne?

2. When he considereth that the Lord should chuse him, so vile a creature, to such grace of life, not onely remouing infinite euils, but in conferring so many mercies, as are beyond all his thoughts: not onely redeeming him by his Sonne, but gouerning him by his spirit, teaching him by his Word, and lading him with blessings daily: and this he should doe to him, passing by so many millions of men yet in their sins, euery one as good in their nature

nature as hee: That hee should make his habitation in Goshen light; when all Egypt sitteth in darknesse: That his fleece alone, as *Gideons*, should bee watered with the dew of blessing, and so many earthly men round about him dry and destitute of grace; Oh what a vehement loue will all this raise in the heart of a conuerted man?

3 When he considereth how the Lord hath heard his prayer in his tribulation, and answered him both in *giving*, and *forgiving*, and turned his sorrowfull seed time, into a full *haruest* of ioy: deliuered his eyes from teares, his soule from death, his feet from falling; filled his soule with consolations of God, peace of heart, and ioy of the holy Ghost, vnspcakable and glorious: Oh how will this, as bellowes, blow vp a bright flame of holy and feruent loue vnto God for his

his goodnesse? *Psal. 116. 1.* This heart will not suffer such blessings to raine as vpon the sands which are vnfruitfull, but will be devising how to returne loue for loue: and in this returne, nothing shall bee thought too good for God. As hee hath receiued Gods best blessings, so he will returne of the best: as hee hath receiued liberally from God, he will returne liberally vnto God, *2 Sam. 24.* David will not offer to the Lord of that which cost him nothing. Israel delivered from sea, will offer their Eare-rings and Jewels to the Tabernacle, *Exod. 30.* : vol

The worldling, as a beast, drinketh of the brooke, thinketh not of the spring; but the conuert, drinking of these sweete waters of consolations, riseth vp to the wel-spring and head of them with loue, and praises.

The second holy affection toward

toward God, is a child-like feare
and awe of God. I say child-
like, because it is twilled with
love, and issueth from it. Hee
seeth,

1 How contrary hee hath
beene to the pure and holy na-
ture of God: how contrary to
his image and grace: how con-
trary in his will to the righteous
will and pleasure of God. Fire
and water, light and darkenesse,
were not more contrary: nay, he
findeth still a resistance in him-
selfe, a rebellion, a law of mem-
bers relucting against the law of
his minde, and hath great reason
to feare his own impotency, and
inclination to be led aside by the
slyenesse and deceitfulnesse of
sinne.

2 Hee seeth more neede of
Gods fauour, than life it selfe;
and how hardly, but happily, he
hath attained it: & now no mar-
uell if his chiefe care be to retain
it.

it. He feareth now to forfeit, or
cloud the beames of this happy
sunne. *Psa! 89.* Hee resoluerh
against whatsoever may offend
God, might hee gaine a world
by it. *Ioseph* might haue gained
fauour, pleasure, wealth, by yee-
ding to his Mistresse; But can I,
saith he, doe this and sin against
God?

The third affection towards
God, is *desire*, and breathing out
continuell and strong cryes for
grace against corruption; for
the Lord giueth not onely grace
asked, but grace *to aske*. A man
truely conuerted, retaineth still
godly sorrow, and continuall
prickings of heart; as holy *Paul*
was euer complaining on him-
selfe after his calling, for former
sinnes, and present corruptions;
and hereby discerneth that the
greatest happinesse, standeth in
pardon of sinne; and that in
this world it can neuer get farre
enough

enough into this happinesse; it
cannot get sense and assurance
enough of the pardon of sinne;
and therefore cryeth importu-
nately after the sense of the ioy
of his saluation, *Psal. 51.*
He seeth the deepe dye of
his sins, and how hardly he par-
teth with his spots, and so grow-
eth instant, almost endlesse, in his
petitions and repetitions, that
God would stil wash him, cleanse
him, purge him with Hope, and
make him whiter than snow: he
knoweth none in heaven or
earth, is able to purge him, but
God alone. This fountaine is
neither Arbanah, nor Pharphar,
rivers of Damascus, nor Iordan,
nor out of any other Cisterne;
than the fountaine of liuing
water: for as Creation belongeth
only to God, so doth Redempti-
on, Iustification, and Remission
of sins, and Sanctification by the
bloud of Christ, & spirit of God.

3 He

3 He seeth the strong sinewes of sinne yet in himselfe, & what an heart of Oake it hath within him: how little hee profiteth by his strife against it: how sinne repented, returneth, and recoyleth vpon him, as the vncleane spirit cast out, returneth againe. And hence is he earnest in daily prayer, for daily strength; for that spirit of grace and strength, to take his part, that he may find the power of sinne shakened and weakened in him, and hee carry victory against them: thus in sense of smart, staine & strength of sin, neuer did a starved beggar more importunately desire reliefe, nor a condemned man, a pardon, than hee doth further sense of mercy, grace, & strength, and is restless till he haue gotten them in good measure.

CAP.

CAP. 36.

Signes of Repentance, in respect of others.

3 **T**He signes of true Repentance in respect of others.

1 A man truly humbled will esteeme of others, better than of himselfe; *Phil. 2. 3.* For, 1. his minde is cleared to see his owne evils greater than all mens else: so *Paul* esteemeth himselfe the chiefe of all sinners.

2 His heart is smitten and humbled, and so dejected in himselfe, as that hee thinketh himselfe too meane for any ranke, or place with God, or good men. The returned Prodigall coming to himselfe, confessed he is not worthy to be set amongst the meanest seruants in his fathers house: whereas a proud man, that neuer saw himselfe, is so

so farre from casting down himselfe, that hee thinketh every place too meane for him; that every mans sheafe must bow to his: hee thanketh God, as the Pharisee, he is not as others, nor so bad as the Publican.

Obiect. But sound grace is not blinde; it is able to spy a difference betweene himselfe, and a gracelesse man. It knoweth that a small measure of grace is of much worth before G O D: whereas a gracelesse man is little worth.

Ans. As by light wee see light; so by grace, the light of grace; which sheweth vs, that grace is not given vs, to lift vp our selues above others; but to humble vs in the sense of our imperfections, in the sight of our owne grace. True grace causeth vs to glorifie God by them, and for them, but by no meanes to glory in them.

Obiect.

Obiect. But I know many great evils in others, which I praise God, I finde not in my selfe: I know others farre inferiour in knowledge, wisdom, watchfulness, vnto my selfe: may I for humility, preiudice the truth? may I giue false testimony, or iudge vnrightheously, to preferre a wicked person before my selfe?

Ans. 1. Charity reioyceth in the truth: therefore the Apostle commanding to iudge better of euery man than our selues, must be vnderstood with limitation: first, hee writeth of men conuerted, called before, *Saints* and *Brethren*. A man called, may with praise to God iudge his owne estate better before God, than him that hee knoweth is not yet called: but of Brethren and Conuerts, thou maist not preferre thy state before GOD, aboue any of them.

Q Obiect.

Ob. But I see many euils, and faults in him.

Answ. 1. Seest thou none in thy selfe?

2 Thou seest his outside, not what he is within towards God: but thou seest thine owne inside, and that none called, can bee worse, or so bad as thy selfe, if all were knowne.

3 Grace will teach thee to see euils in thy brother, to couer them, to cure them if thou canst, and humble thy selfe for them.

4 The Apostle speaketh not of gifts, or qualiries bestowed on men, but of mens persons; not before men, but before God. A man may in true iudgement esteeme his owne gifts, being so, better than anothers. The Apostle said not, Let euery man esteeme anothers gifts better, but another mans person. And a man may esteeme his place, better than another mans place among men,

men, but not before God he may esteeme his owne person better.

3 A man may in some particular action, hold himselfe more iust, and innocent than another, before God and man, as *David* was more innocent than *Saul* in that particular: but if *David* had esteemed *Saul* a better man before God, than himselfe, I suppose he had not sinned, but walked according to charity, which hopeth all, and constructh all the best.

Object. He had been deceived.

Answer. And yet not sinne: For, hee doth what hee is commanded, and sinneth not, where hee goeth not against certaine knowledge.

Falli quidem posse, peccare non posse.

2 Hee is soft and gentle vnto others: this grace putteth off fiercenesse and fury, maketh the *Lion* and *Lambe* dwell together, *Isay* 11.6. He seeketh to restore him that is fallen, by the spirit

Q 2

of

of meeknesse, considering himselfe, Gal. 6. 1. *Hee considereth, first, how himselfe was once carnall, and fold vnder sinne: secondly, how long it was, and with what adoe hee was drawne out of sinne: thirdly, what a while hee was a babe in Christ, weake, foolish, childish: fourthly, how often he hath falne since into temptation: fifthly, how subiect he is to fall, how hardly hee standeth, what weakenesse still breaketh out; this maketh him meeke, and soft to other weaklings and offenders. Thus the grace of Christ affecteth the Christian, as Christ himselfe who had experience of temptation, to haue a fellow-feeling of infirmity, in such as are tempted.*

3 The faults hee espyeth in others, he will condemn in himselfe; if not in the act and habit, which grace preserveth him from,

from, yet in the feedes and inclination: or he will fall vpon some worse thing in himselfe, which in his owne sense shall cast him farre below them. Master Bradford seldome saw any man fall into sinne, or misery, but vsed to say, Lord be mercifull vnto mee. A good heart hath so much to do at home, as it is not at leisure, or list so much to iudge, or condemne others as himselfe.

4. He will do his best to draw others out of sinne. *Hosea 6.1. Come, let vs returne vnto the Lord. Acts 26.29. Would God not thou onely, but all that heare mee this day, were altogether as I am, excepting my bands.* The theefe on the Crosse in that straight time, bewrayed the foundnesse of Repentance, by admonishing his fellow, railing on Christ, to win him, *Forrest not thou God, &c.*

The Commandement is

Reason.

Q 3 generall.

generall. *Ezek. 18. 4. Returne, and
cause others to returne.*

2 Grace is as fire, spreading
and catching. *Mal. 3. 16.* Then
spake every one that feared God to
his neighbour, by Admonition and
Counsell.

3 The spirit of grace and
compassion, will pull men out of
the fire. *Luke 22.* and draw them
out of the danger.

4 Well he knoweth how by
his sinnes, and bad example, hee
hath drawne others from God:
and now will manifest Repen-
tance, by drawing others with
himselſe vnto God.

Dost thou seeke by exhorta-
tion, aduice, admonition, per-
swasion, by the spirit of meeke-
nesse to turne them right that
are gone altray? Here is an argu-
ment, thou hast beene humbled
for thy own sin, and misery: thou
declarest thy Repentance by thy
care of other mens soules. But
a care-

a carelesse disposition towards others ; whilst thou troublest not thy selfe with sins of others, as not greatly concerning thee, argueth a carelesse disposition within thy selfe. Especially

1. The Magistrate must re-
claime or restraine euill doers;
must preuent and hinder the sins
of others, else hee lyeth vnder
the guilt of other mens sins.

2. The Minister must set him-
selfe to win soules, to saue others
with himselfe. *Peter* conuerted,
must *strengthen the Brethren*. The
Seruant must resemble Christ
who not onely mourned ouer
Ierusalem, but warned Ierusalem
that their habitation should bee
desolate.

3. The Master of a family must
haue care to bring all the family
to the knowledge of God, to re-
forme his house. *Iob* 12. 22. He
that putteth sin away in himself
putteth iniquitie from his

bernacle; and will not abide to dwell, where sin dwelleth vnreformed.

CAP. 37.

Signes of Repentance in respect of ones selfe.

4. **T**He conuerted person will discover the truth of his Repentance in sundry practices concerning himselfe.

1. Hee iudgeth himselfe, and will set vp a throne of iudgement in his soule, and proceede iudicially and vnpartially against himselfe, as in ordinary forme of tryall of Malefactors.

1. The practice wee haue in the Church, *Ezek. 36. 31.* when the Lord hath renewed his covenant with his people, and bestowed new hearts vpon them, and

and put his spirit within them,
and deliuered them from their
filthinesse; then shall they re-
member their wicked wayes,
and iudge themselves worthy to bee
destroyed for their iniquities.

2. The fruit and vse of this
selfe iudging, is, 1. To auoide
the Lords iudging of vs. 1. Cor.
11. 31. *If wee would iudge our
selues, &c.* 2. To cleare the Lord
in iudging vs, whatsoeuer bee
bring vpon vs for our finnes.
Psal. 51. 4. *That thou mayst bee
cleare when thou iudgest.* And we
conclude with the poor Theefe,
We are righteously here.

3. The manner of proceffe
in iudging himselfe, is in these
things:

1. He will, as a Iudge, arraign
himselfe before Gods iudgment
seate, and summon himselfe be-
fore the great Iudge, and, with
Noah, is stricke with a reuerent
feare and trembling in sense of

the iudgement, and yet this is by Faith.

2. He will indite and accuse himselfe, hee will cast the first stone at himselfe, hee will, as a Iudge on the bench, sitt out, and narrowly examine his sins in the most odious circumstances of them. This is the searching and fanning of our selues, and finding out, what wee haue done. *Zepp. 2. 1. Search your selues: Search, O Nation, not worthy to be beloued.* But who must doe it? *Verse 3. Seeke the Lord in this manner all the meeke of the earth, which haue wrought his iudgement.*

Even such as haue repented must thus search and fan themselves. And the Church, *Lament. 3. 40. Let vs try our waies, that is, lay our liues to Gods law, sift the secret corners of our hearts; as the Marriners in the tempest would find out by lot, for whose sake*

sake the storme was. The Church converted hath not done with the Law: but maketh vse of it for further conuiction and humiliation.

Now where is the man that doth thus narrowly and vnpartially sift himselfe, as the Kings Attourney sifteth out and aggravateth euery circumstance of the crime, and fact of the Traytor at the Barre, to make it as odious and hatefull as may bee? Wee may complaine as *Jeremy*, No man smiteth vpon his thigh, no man saith, What haue I done? Many a man, like a desperate Bankrupt, is affraid to looke on his reckonings, and goeth on till he be clapt vp in prison.

3 Hee will confesse against himselfe, and plead guilty. This is the Couenant, *Hee that confesseth and forsaketh his sinne, shall finde mercie, Proverbs 28.13.* The hardned heart, *Ier. 2.35.* saith, *Because*

*Because I am guiltlesse, surely his
wrath shall turne from mee: but
the answer is, Behold, I will
enter into iudgement with thee,
Because thou sayest, I haue not
sinned.*

*This is a speciall end why God
maketh his own sicke in smiting
them, yea, maketh their flesh to
faile, and their bones to clatter
in the skynne, and draw them
neare to the graue, and their
life to the Buryers, and then
looketh on a man, and if he say,
I haue sinned, and perverted right,
and it did not profit me; Then will
hee deliuer his soule from the pit,
and his life shall see the light, Ioh
32.27.*

*Nay, not onely a Rebelle yet
vncouerted, shalbe brought to
this: but David himselfe, by his
broken bones, and drying vp his
moisture, shall roare all day
long vnder the heauie hand of
God, so long as hee will keepe
close*

close his sin. He must resolve to confesse, and the Lord will remit the iniquity of his sinne, 2. Sam.

12. 13.

Now this confession is of speciall sins : it summeth not vp all in a word, nor is in the mouth only, but in the heart ; nor without Faith apprehending mercy, nor without affection, but proceedeth out of hatred of sin, not without purpose of change and reformation.

4. He will reade the sentence of death and condemnation against himselfe, & abhorre himselfe in dust and ashes, as *Iob* 42. He is now a dead man in Law, condemned by the sentence of the Law ; as a dead man the world hath cast him off, hee is no longer of the world.

5. Hee pleadeth now for pardon, and seeketh for mercy, as a condemned person would sue for life : euen as *Benbadads* servants

uants came with ropes about their neckes, and most submissively sued for their lives.

2. He reneweth himselfe daily, and is changed into another man.

1. His person is changed: of a childe of hell and darknesse, he is become a son of God, a son of the light; of a sty and habitation of foule lusts and spirits, he is become the *habitation of the liuing God*, 2. Cor. 6. 16.

2. His powers and parts are changed. For,

1. He is renewed in the spirit of his minde, that now in the inner man he serueth the Law of God, and holdeth strife against the Law of the members.

Time was when hee regarded wickednesse in his heart, his will was set vpon euill workes: but now he knoweth, if he should doe so, *God would not beare him*, Psal. 66. 18. In all the faculties
of

of his soule, there is an embracing of righteousness.

2. His outward members are now weapons of righteousness, ready servants for grace. As his heart and will are bended towards God: so his tongue and hand are quicke instruments to expresse the grace that is within.

3. His motions and actions are happily changed: He reuerseth all that hitherto hee hath done: hee condemneth for nought all that is done before grace: he pulleth downe all old ruines, and setteth vp a new frame vpon a new foundation, and leaueth not a stone vpon a stone that was before. And indeed there can be no lesse in true Repentance, than a departure from euill, and an access vnto good. *Saul* conuerted, will build vp as fast as euer hee plucked downe; and preach as zealously

as

as euer hee persecuted.

4. A great and remarkeable change is in his whole estate and condition. The change of all other in nature most sensible, is, the change from life to death: the same is here from the life of sin, to the death of sin. And is not this sensible?

2. What an happy and miraculous change is that, from death to life? as in the rayling of *Lazarus*; and of our bodies at the last day.

Such is this happy change of the first Resurrection. My sonne *was dead*, saith the Father of the Prodigall, but *is alive*. *Ephes. 2*. Yee that were *dead in sins*, hath he *quickned*. Blessed and happy are they that haue part in the *first Resurrection*; *Reuelat. 20. 5*. that is, of soules, not of bodies, vnto grace, not vnto glorie.

3. What a remarkeable and blessed

blesſed change is that after the reſurrection, to aſcend into hea-
uen, and ſit with Ieſus Chriſt.
But ſuch a change is here: for
the Beleeuer is not onely riſen
with Chriſt, but aſcended alrea-
die, and ſitteth now in heavenly
places with him. Wee goe vp
now after the Lord in cogita-
tion, and conuerſation; and by
Faith and Hope, actually ſit in
our head in heavenly places:
for looke what is the happy ſtate
of the head, is alſo the condition
of the members; and Faith
maketh things abſent, to bee
preſent.

Oh then, neuer bee at reſt till
thou findeſt this happy change
in thee; which is as euident as
the ſhine of the ſunne, to all eyes,
being awakened, ſo full of mira-
cles, making the blind to ſee, the
dumbe to ſpeake, the deaſe to
heare, yea the dead to riſe, to
aſcend and ſit with Chriſt.

3 He strengtheneth himselfe against the assaults of sinnes, and lusts for time to come. 1. Iob. 5. 18. *He that is borne of God keepeth himselfe. 1. Iob. 3. 3. Hee that hath this hope, purgeth himselfe.*

1 With watchfulnesse against sinne; and here, first, he casteth a most vigilant eye vpon those sins to which he hath been most inclinable, and which haue bred him most smart. And

2 Knowing that no man near danger can bee long safe: hee watcheth against occasions, meanes, and first motions to sin, to auoid them: Sure he is that an assaulted City cannot long hold out, but by most carefull custody of their Watch; and therefore though sometimes he may nod, and sleep, yet his heart waketh, Cant. 5. 3.

2 He strengtheneth himselfe with a diligent care to prosper in grace, and grow daily to perfection.

Nemo diuturnus, periculo proximus.

fection. *Phil. 3. 12.* He hath not yet attained, but striveth. To which end,

1. He listeneth heedfully to the silent and secret motions of the spirit, to cherish and foster them.

2. Hee waiteth vpon the meanes and ministry, as *Mary* sitteth downe at the feete of Christ, with humility and constancy (as that gesture implieth) and seeketh and apprehendeth all occasions of good.

3. He obserueth, and carefully vndertaketh good dueties, to which he is directed, and indeauoureth to performe them in an holy manner; with cheerefulness and wisdom: and to a good end; sincerely ayming at Gods glory, and the saluation of himselfe and others. And as he must needs thrive, who in a gainfull trade is diligent to apprehend all good opportunities: so in this gainfull trade of godliness,

nesse, it is the diligent hand that maketh rich, and in euery labotir is abundance: whereas the idle person, quickly wasteth his stock, and commeth to nothing.

3 He strengtheneth himselfe with spirituall armour, and weapons of Gods making against temptations, assaults, persecutions, stormes, and all kinde of resistances: hee knoweth the enemies are many, their malice restlesse, and inappeasable; and therefore he hath need to stand, as the Iewes in building the wall of Ierusalem, with the trowell in the one hand, and the sword of the spirit in the other. And

2 Having had experience of the safety and strength in this armour of prooffe, hee is carefull to put it on, and keepe it on, being well assured that hee cannot be hurt but onely in the want or carelesse vse of it.

4 He prepareth himselfe by daily

daily exercise of Repentance, for
Christ's appearing. *Acts 17. 31.*
God admonisheth euery man to
repent, because he hath appointed a
day. And this exercise is in these
things:

1 Hee looketh for his head,
and in the meane time comfort-
eth himself as a member, which
must bee of the same nature and
qualities: if the head be a liuing,
spirituall, holy, gracious head, so
must the member. Our head
admitteth no rotten, gangrenous,
and incurable member.

2 He feareth God, because of
the great day of his wrath, which
commeth, *Reuel. 14. 7.* Bring
stricken with a reuerend feare,
hee shunneth euery sinne, yea,
euery idle word wherof he must
giue account.

3 He cleareth himselfe from
sin daily; because as the day of
death leaueth him, so that day of
iudgement findeth him: he pre-
pareth

pareth himselfe, by doing that daily, which he would be found doing on his dying day: his care is not onely to bee found blamelesse, but wel-doing. Blessed is that seruant whom *his Master findeth so doing.*

4. He getteth and keepeth a good conscience before God, & all men: thus hee prepareth an Arke for himselfe to sit safe in. Well he knoweth that the sentence of the great Iudge at that day, shall concurre with the sentence of this little inward Iudge.

5. Because the sentence of that day shall bee passed according to the soundnesse of faith, and fruits, his daily care is to gettoyle into his lampe, and light of shining and sauing graces, and holy duties: which onely admit him into the Bridegroomes chamber. Thus he prepareth his reckoning daily, and setteth his
account,

account, that he may giue it vp
with ioy.

6 Hee longeth, and sigheth,
& waireth to put off all corrup-
tion of sinne and misery, and put
on fulnesse of grace, ioy, and
glory, *Rom. 8. 23. Wee sigh in our
selues, 2. Cor. 5. 4. Wee sigh and
are burdened to be cloathed upon:*
and loue to remoue out of the
bodie, and to dwell with the
Lord, *Chapt. 8. 2. The Spirit saith
Come; and the Bride saith Come,
Reuel 22. 17.* These are the true
characters of sound Repentance,
which euery Beleeuer shall find
in himselfe in some comfortable
measure.

CAP.

CAP. 38.

*Motiues to Repentance, first, from
the necessity of it.*

THe fifth and last generall, is,
the motiues to excite vs to
this so necessary a duty of Re-
pentance.

The first of these motiues shall
be out of the Text, which infor-
ceth the necessity of Repentance:
Except ye Repent, ye shall perish.

This will appeare, if we looke
on sin vnrepented.

In the nature of euery one,
being, first, a worke of the flesh,
which to doe is to dye: *The
wages of sin is death, Rom. 6. 23.* If
ye liue after the flesh, ye shall dye,
Rom. 8. 13. And the end of these
things is death, *Rom. 6. 21.* And
when we were in the flesh, the
motions of sinne, which were by
the law, had force in our members

to

to bring forth fruit vnto death,
Rom. 7.5.

2 Every sinne separateth from
 God, the fountaine of life, and
 so slayeth vs, & holdeth all good
 things from vs, *Isay. 59.2*

3 Every sinne vnrepented,
 fighteth against the soule. *1. Pet.*
2.12 Lusts warre against the
 soule, and wound it with many
 deadly gashes. Paul telleth Ti-
 mothy, that they deuoure the soule
 in perdition, *1. Tim. 6.9.*

4 Every sinne putteth vs vn-
 der the power of the diuell, and
 so in state of perdition. *Ioh. 3.8.*
 Hee that committeth sinne is of
 the diuell, and maketh vs obedi-
 ent to the diuell: and the impeni-
 tent person is said to bee in the
 snare of the diuell, taken at his will,
2. Tim. 2.26.

5 Every sinne vnrepented,
 shutteth heauen. *Gal. 3.10.* They
 that doe such things, shall not
 inherit the kingdome of heauen,

R

and

and God hath sworne, that neuer an impenitent sinner shall enter into his rest.

2. Looke on sinne in the inseparable companions and effects of it.

1 The wrath of God as a fire kindled, burning to the bottome of hell. *Psal. 7. 11.* God is angry with the wicked every day, and raineth downe on the head of the sinner, stormes and haile, and shooteth all the arrowes of reuenge out of his quiver. How did hee lye about him, and cast out his curses as thicke as haile vpon the first sinne committed, against the serpent, the woman, the man, the earth, and all about him?

2 This wrath hath linked, as with an iron chaine, sinne and punishment together, which go inseparably, as the cause and the effect; as the body and the shadow; as the worke and the

wages: as the parent and the childe, one begetting another: heauie and smart is the rod that is prepared for the fooles backe, and thou canst not goe on in sin: but vnto punishment.

3^d. Effect: Gods iustice requi-
reth; that as *a man soweth, so hee*
must reape. Gal. 6. 7. Sinne is the
seede of wrath, and the harvest
of the sinner is proportioned to
his seede time. *Iob. 4. 8.* I haue
seen that they *that plow iniqui-*
ty, and sow wickednesse, reape the
same. If thou sowest iniquitie,
thou must reape affliction. *Pro.*
22. 8. Hee *that soweth to the flesh,*
must reape corruption. Lookenoe
to reape wheate, if thou sowest
tares: euery seede bringeth vp
his owne kinde; sow the winde
and reape the whirlwinde; *Hos.*
Chap. 8. Vers. 7.

4 There is no way in the
world to auoyd this wrath and
iustice, but Repentance: for, *first,*

to remoue the curse, wee must
 remoue sinne; remoue the cause,
 the effect will cease: a folly it is
 to thinke that fire will dye of it
 selfe, while it lurketh in matter
 cumbustible; no more can the
 fire of Gods wrath kindled in
 such ~~seuerely~~ *seriously*, no Repen-
 tance, no remission; no forsaking
 of sinne, no forgiveness of sinne:
 God can powre none of his mer-
 cy into thee, till thou by conuer-
 sion become a vessell of mercy:
 and therefore let me perswade, as
 Ezek. 18. 30. Returne, and cause
 others to returne from all iniqui-
 tie, if you would not haue iniqui-
 tie to bee your destruction. No
 waters but of Repentance can
 quench the fire of wrath kind-
 led; no other fountaine is ope-
 ned to Ierusalem for sinne and
 vncleanesse.

Zach. 12. 1.

There is no way in the
 world to quench this wrath and
 fire, but by Repentance. **CAP.**

God is in heaven
 CAP. 39.

*Motives to Repentance in regard
 of God.*

THE second Motive: if we
 looke towards G. O. D. wee
 want no incitements to Repen-

Without Repentance, we
 haue nothing to doe with God:
 no fellowship, no societie: two
 cannot walke together, vnlesse
 they be friends: without Repen-
 tance, we are without God: as
 rebels, gone out in rebellion a-
 gainst their Prince and countrie.
 Job. 3. 6. Whosoever sinneth
 hath not seene God, nor know-
 eth him, Ephes. 2. 12. Of all na-
 turall men it is said, that they
 are aliens and strangers, without
 Christ, without hope, without
 God in the world. Onely by Re-
 pentance we are gathered in to

God againe. An impenitent person is in no other request with GOD, than an Heathen or Atheist;

II

2 In God we may behold a strict iustice, and vnauoidable. Let a world of sinners combine against God, it shall be washed away with waters of wrath, that would not wash themselves in the teares and waters of Repentance; Let a world of Angels sinne against God, those mightie and glorious creatures cannot make their partie good against this iustice, but shall be cast into perpetuall chaines of blacke darkenesse. Let *Jonah*, a godly man, sinne against God, and runne another way, neither shall the Ship, nor the Mariners skill, nor toyle, saue him from the tempest.

Oh then shall I goe on in sin, to dare this iustice? shall I by an heart hardened, not knowing Repen-

Repentance, heape vp wrath against the day of wrath? Did not I obserue the Angel powring out vials of wrath on them that repented not of their workes? *Reuel. 16. 11.* Hath not this iustice appointed a day wherein he will iudge the world by Iesus Christ? and should not this admonish me to hasten my Repentance? *Act. 17. 30.*

3 In God we behold an ocean of mercies, which mercies of God should leade vs to Repentance, *Rom. 2. 4.* and shall we let them lye by vs as things wee make no vse of? whereas enery mercy should bee a Sermon of Repentance. But let vs see how this mercie inuited vs.

1 He hath proclaimed himselfe mercifull, gracious, one that repenteth him of our euill, that wee should repent of our owne; readie to forgine, nay, comming out to meete vs vpon

R 4

our

III

Gods
mercy in-
uites vs to
Repent-
ance,
how.

I

our returne, as the Father of the Prodigall: one that wooeth, and seeketh, and calleth vs, Turne yee, turne yee, why will yee dye?

2

His mercie hath made many mercifull promises; but only to the repenting sinner are they made, and made good. And indeed God neither can, nor will be mercifull to any, but penitent sinners. While thy rebellions increase, how can I be mercifull vnto thee? *how can I spare thee for these things?* Jer. 5. 7, And for his will, Deut. 32. 20. *God will not bee mercifull to such a man.* Wouldst thou feed sauely vpon the promises of this life or a better? thou must season them all with the sharpe sauce of Repentance and godly sorrow, to which they are all inteyled.

Only on condition thou turne to the Almighty, thou shalt bee built vp, and lay vp gold as dust,

Iob

Iob. 22. 23. If thou cease to doe
euill and leaue to do well; thou
shalt haue thy sins washed, and
eate the good things of the land;
Esay 1.

This mercie repelleth no
penitens sinner: but receiuech
the greatest sinners vpon returne.
Esay 1. 18. Wash you, cleanse
you: then if your sinnes were red
as scarlet, they shall bee white as
snow. No sinnes can foyle this
mercy.

The poor penitent Theefe was
not despised: nor the poor Wo-
man called a great sinner, when
she powred teares vpon Christ:
hee condemned not the poore
Woman deprehended in the act
of adulterie, standing penitent-
ly before him: nor reiected the
Disciple that denyed and reie-
cted him: nor the Persecutor
of the Disciples, the Oppressor
of the Church; but receiued
him to mercie, *1. Tim. 1. 13.* And

R. 5

will

will hee shut the doore to thee
repenting. that opened it to
these?

4

4th Sinnes against mercy, cast
the sinner into seueritie of in-
tice: sinnes against the remedie
bring miseries remediless. Oh
that we were wise, to say, Shall
I sinne against such mercy? hath
the Lord done mee all this good
in my soule, body, in my selfe
and mine, in outward mercies
and inward, for this life and a
better, that I should repay him
euill for good, loade him with
dayly sins. for lading mee with
blessings daily?

Why haue not we the under-
standing of men in vs, to con-
ceiue that our mercy to our sins,
preuenteth Gods mercy to our
soules? shall a seruant the kind-
der the Master is, be so much the
more carelesse to prouoke him?
Did *Ioseph* reason for? Would we
brooke it at our seruants hand?

will

Will God at ours?

A gracious heart will conclude, as *Psal. 135. 4.* Mercy is with thee that thou maist be feared. Let mee by these mercies of God beseech you to giue vp your selues vnto him.

4. Looke vpon God in all his ordinances, wherein are offers of greatest mercie, and sanctified as blessed meanes of attaining the whole grace reuealed by the Gospell; without Repentance they are not onely vnprofitable, but most hurtfull, yea, and damnable. The Word which I speak, saith Christ, shall iudge you at the last day, speaking to the impenitent Iewes. The sweet tydings of the Gospell are a fauour of death to this man: The word will take hold on the impenitent person one time or other, *Zach. 1. 4.*

The Sacraments doe him no good, but mischiefe, that by impenitencie

IV

VI

penitencie casteth poyson into the Lords cup. 1. Cor. 11. 26. Hee eateth and drinketh *his owne damnation*: euen the Lords table is a snare to a wicked man. The guest that came into the Supper, without the wedding garment, heard the dolefull sentence, Take him, binde him hand and foot, &c.

His prayers are abominable so long as hee turneth his care from hearing the Law, *Prou. 18 Psal. 66. If I regard wickednesse in my heart, God will not beare my prayer. Isay 1. 15. When you stretch your hands I will hide mine eyes from you, and though you make many prayers I will not beare, for your hands are full of blood: Neuer say Lord, Lord, if thou doe not his Commandement.*

His whole profession is hateful. *Psal. 50. What hast thou to doe to take my word in thy mouth*

V

mouth, & hate to be reformed?

25 O Looke vpon God in the throne of his glory: who would not enioy the glorie of God in heauen? who professeth not that hee will to heauen with the foremost? but no repentance, no heauen: no other gate of heauen, or passage, but by Repentance. Men are well pleased so long as wee speake of heauen, happinesse, saluation, eternall life: but when we speake of Repentance, it is an hard saying, an vnpleasing doctrine, a duetie which will not downe. If they could get to heauen by any thing else than by leaving their sins, were it thousands of Rains, or ten thousand Riuers of oyle: if by giuing their first borne, or fruits of body for the sinne of their soules, these they would exchange; but to mortifie lusts, that the hypocrite cannot yeeld.

But,

1. Thou

1. Thou must come to hea-
uen by no meanes, but GODS
owne

2. There is but one way, and
that a narrow and straight way
of Repentance: and to dreame
of heauen without Repentance,
is to dreame to passe over a deep
and broad River without bridge
or barge. Thou mayst poast and
wander vp and downe, and tyre
thy selfe in coasting every way
to auoide the stoninesse, rough-
nesse, and straightnesse of the
way: but if thou meanest to
come to thy iournies end, thou
must passe this narrow lane, and
there is no way in the world to
shift it.

CAP.

*Motives to Repentance in respect
of Christ.*

THE third Motive, in re-
spect of Christ; in whom
we see

1 Surpassing love above the
love of women: hee loved vs
better than himselfe, than his
life, when wee were no better
than rebels and enemies. Shall
I love my sinne better than him,
who loved my soule better than
his own life? Oh let this coard
of love draw vs to Repentance:
Hee came to call sinners to Re-
pentance.

2 Looke vpon his bitter pas-
sion, and therein see the merit
and desert of the least sinne, for
which God must shed his bloud,
and pay the greatest price that
heaven or earth contained.

Consider

Consider the end of his suffering. Hee dyed that sin might dye in me: and shall I put life in it againe, and frustrate the death of Christ? The fountaine was opened in his side, and streames of bloud issued out; that my soule should bee cleansed from the filthinesse of sinne: and shall I wallow in the puddle still?

Consider that Christ was crucified for none in whom sin is not crucified: None haue part in his death, but such as are dead to sinne: none haue the benefit of his death, but such as feelee the vertue of it in themselves. *Isay 59. 20* Hee is a Redeemer of none, but such as *turne from transgression in Iacob.*

Consider in whomsoever there is sound application of Christs death, there is a similitude of his death. As hee dyed for sinne, so here is a dying vnto sin.

fin. *Rom. 6. 5.* Wee are grafted with him to the similitude of his death. As Christs bodie was nayled to the Crosse: so must wee naye our sins to his Crosse.

As his body and strength was infeeble, and weakned vpon the Crosse, till he dyed: so must our body of sin bee dayly weakned and subdued, till it be wholly dead in vs.

As Christ spared no part of himself, but gaue himselfe wholly in all parts and members to death for vs: so must wee not spare any sinne or lust, but put them all to paine, mortifying one as well as another.

And as Christ after death was raysed to life, and dyed no more: so we hauing dyed to sinne by mortification, must rise againe by dayly renewing our Repentance, neuer to returne vnder the power of sin and death any more. This is the similitude of
Christs

CHRIST'S death.

3 Looke vpon Christ as our head, and there is no member of that head, but the true penitent: he admits no rotten or stinking member. 2. Cor. 5. 17. If any man be in Christ, hee is a new creature. Truth of Christianitie is discerned by truth of Repentance. Without faith vnfaigned is no vnion with Christ: and all that faith is faigned and false, which worketh not in Repentance. This grace discerneth vs from hypocrites and wicked men.

CAP.

CAP. 41.

*Motines to Repentance from ones
selfe.*

THE fourth Motine to Repentance may bee drawne from thy selfe. And here looke on thy person, and thy selfe; both whole, and parts will call on thy selfe to hasten thy Repentance.

1 Thy *soule*. Was it redeemed with gold, siluer, or any corruptible thing? or rather, with the precious bloud of Iesus Christ? and wilt thou basely sell it again for gold, or siluer, or corruptible things; or any sinfull pleasure? will the winning of the whole world recompence the losse of thy soule?

2 Thy *bodie* is, or should be a Temple of the holy Ghost, else art thou none of Christs: and
wilt

wilt thou prophane thy bodie with filthy sins and lusts, to vex the spirit, and make him weary of his lodging? Is it nothing to prophane a Temple? to turne it into a Tap-house by drunkenesse, into a stewes by vncleane-nesse? Is it nothing to make thy Fathers house a denne of theeues by vniustice & falshood?

3 Thy *selfe* was a slaue and vassall of Satan and sinne, and set free by Iesus Christ: wilt thou runne into bondage againe? Art thou now a Christian? then thou art in vnion with Christ. Art thou the Spouse of Christ? & wilt thou behaue thy selfe as a strumpet, and be led away with every alluring harlot, to the dishonor and high displeasure of so louing a husband?

2 Cast thine eyes vpon thy finnes, and see it high time by Repentance to renounce them.

As, : *affliction* to none of Christs : *wilt*
I How

How hatefull euery sin is to God, as for which he abhorreth his most excellent creatures, Angels and men: nay, so perfectly hated by God, as hee could not chuse but punish it in his deare Sonne, while he sustained our persons, and bare our sins.

What an extreame folly sinne is: who but a foole, hauing light, sight, and reason, would walke vpon rockes and quicksands, and bolt on into pits and ponds, beeing warned of the danger? for all these cannot threaten such danger to the body, as sin doth to the soule.

Who but a foole beeing warned that theenes and murderers lye in such a way, and such and such they haue robbed & slaine, and that they lye in waite for himselfe, and if he goe on, hee cannot auoyd present death, yet will be bold and foole-hardy to goe on after such warning? But
thy

thy finnes are so many theeues and robbers that lye in wait to destroy thee, and if thou goest on in that way, thou canst not auoid euerlasting perdition.

Who but a mad man would stirre vp the wrath of the King against him, and run daily into the lurch of the Law? as the sinner doth, who maketh God his enemy, stirreth vp a Lyon against himselfe, maketh the Law of God but a cobweb, as if no execution waited the transgressor.

What a folly is it to offend, and not seeke to satisfie? nay, a frenzie farre beyond that, for a traytor going to execution, and hauing a pardon brought him for accepting, scorneth the pardon, breaketh the scales, tramples the writing, reuiles the Prince, the messenger, and iustificieth his treasonable practices still. The sinner committeth high

high treason against the crowne and dignitie of the God of heauen, and is daily drawing neerer his execution; a pardon is offered freely in the Gospell, grace and mercy are offered; but hee by impenitency, thrusteth away the word of life, scorneth the messengers, iustificth and defendeth his sinne: here is a spirituall madnesse, and frenzie indeed.

What a folly is it, whereas a man will doe nothing to make his finger ake, he would not be hyred to holde his finger in the flame of a candle a moment, for any money or gold; hee will scarce tast a bitter potion for recovery of health; yet this man maketh no bones of that which will bring endlesse torment in hell fire: he sticketh not to drink vpa cup of poyson, the nature of which is, the further it goeth, the more incurable it is: hee nourisheth a serpent in his bowels,

some, which hath teeth and sting, and poyson enough: hee carrieth euery day a fagot to burne himselfe. Oh now will not all this bring the sinner backe with *David* to say, Oh I haue done very foolishly. The stung Israelites looked to the brasen serpent, and liued; they needed not be bidden. but wee haue need to bee vrged to looke vpon Christ lifted vp vpon the pole of the Crosse, and yet will not doe so little for our selues and cure. What a folly is it for a man to fall, and not offer to rise? no man in his sense would lye still. Oh then remember whence thou art fallen, and doe thy first workes, and repent.

3 All sin remaineth in full power, and condemning force vpon the soule without Repentance, *Iohn 9.41*. Now you say you see, your sinne remaineth, in the guilt, in the staine, in the domination

domination and reigne, in the damnation of it. Thou wast a swearer, an adulterer, a hater of God, and an enemy to grace, a persecutor of Christ; and thou art so still if thou hast not repented. Sinne hangeth like a burde on the impenitent person, it parteth not in life, nor in death, but lyeth downe in the dust with him, and riseth with him; it goeth to iudgement with him, and is sent to hell with him; the wrath of God abideth on him, because his sinne abideth with him.

4 Of all sinnes, impenitency is the greatest and nearest to iudgement. *Reuel. 2. 20.* Jezebel had time to repent given her, but repented not, and therefore was cast into a bedde of sorrow. This was noted in *Saul, 1. Chron. 10. 13.* *Saul dyed for his transgression:* but what was his transgression? First, hee disobeyed the com-
mandement

mandement: secondly he sought to a Witch; thirdly, hee sought not to the Lord, and therefore the Lord slew him. True it is, that euery sinne is damnable; but no sinne actually condemneth, but impenitency: and therefore the greatest of sinnes, is not to repent of sinne. Let it not be said of thee, as of *Herod*; yet he added this aboue all, that thou being so great a sinner, hast not yet repented.

3 Looke vpon thy selfe in respect of thy good duties.

1 None can be good in thee, till thou hast repented; first, the tree must be good, and then the fruit: first *Abels* person was accepted, and then his sacrifice; but to *Caine* and his sacrifice he had no respect.

2 Nay, in the best, euen the best duties must be begun and finished with Repentance, without which the best seruice is vnprofitable,

vnprofitable, and sinfully defective. *Nehemiah* in building vp the wall, in commanding the Sabbath to bee kept, desireth to be remembered in goodnesse, and pardoned. *Neb. 13. 22.* Repent and pray; repent and be baptized; repent & receiue the Sacraments, else sin will hinder all fruit.

4 Looke on thy selfe in thy estate and condition, both in respect of sinne, and of change, and Repentance.

1 Looke vpon thy estate of corruption for time

{	Past,
{	Present,
{	To come.

1 What hath thy whole life past, been before grace? *Col. 1. 21.* *Paul* wisheth them to consider, that in times past they were strangers and enemies, hauing their mindes set on euill workes; and *1. Peter 4. 3.* It is sufficient, that wee haue spent our time past in the lusts of the Gentiles, in

wantonnesse; lusts; gluttonie, drunkennesse. So dost thou see thy finnes for number, and weight as the sands already; and for the manner of committing them against such light and meanes, so out of measure sinfull; and dost thou not say, *It is sufficient?*

2 What is thy whole present course without grace?

1 To goe on in sin, is wilfully to perish and murder our owne foules: the case being worse with vs, than that mans that fell among theeues; we lyenot halfe, but wholly dead. God sendeth his Sonne the good Samaritane, to binde vp our wounds, to temper a remedy of his owne heart blond, when no herbe or simple was left in heauen or earth for our cure: Now wee in stead of thankfull acceptance, and application of this remedy by going on in sinne, we tread ynder
foote

foote this precious blood: nay, wee make our wounds larger and bigger every day than other.

2 Every man is every day nearer his end, his death and iudgement: we are going before Gods tribunall, and to the barre of his iudgement: and shall we be so mad, as even in the way, to multiply our misdemeanours? A malefactor going to the barre, or to execution, if hee should cut a purse by the way, would not euery one thinke hanging too good for him? This is the case of euery impenitent person liuing in the practice of sin, even in the way to his execution.

3 What will be thy case in time to come, going on in sin?

1 In the approach of death, Sathan will assaile with all his strength, that in the last combat, he may breake the necke of thy soule: and hee hauing the

strength of a mans owne finnes vnsubdued and vnmastered, hee easily attaineth his purpose: then setteth hee euery small sinne before the eye, in the magnitude of a huge mountaine, and the curse due vnto it, to the breaking of the heart of a sinner. Now is the guilty conscience in a wo-full case, stricken through with terror and torment. Now hee seeth that whereas hee thought to haue got out of sin at the furthest at his death, how weake and sicke his Repentance is; how strong, vnconquerable, and gyant-like his sinne is, and all concludeth with Satan against him: he seeth where the strong man hath long dwelt, he is not easily cast out, but as hee hath liued, so hee is likely to dye; for as the tree leaneth, so commonly it falleth; and as it falleth, so it lyeth.

2 If all this will not moue thee,

thee, consider what followeth
 after death: the time hasteneth
 wherein thou shalt bee naked
 before the Lord, the Iudge of all,
 Angels,
 in the sight of Men, and
 Devils.
 Before thee a terrible Iudge
 to condemne thee, and with
 him, the Saints shall iudge the
 world, and giue witness against
 thy sin. On the one hand, Satan
 who tempteth thee, shall now
 accuse thee: On the other, the
 Angels, ministering spirits, shall
 be ready, as a fagot to binde thee,
 and call thee into hell: within
 thee, an accusing conscience, as
 a thousand witneses against
 thee, shall bring to minde all
 finnes and circumstances long
 since forgotten: Beneath thee,
 hell ready to deuoure thee: none
 shall bee admitted to speake for
 thee, and thy selfe shalt bee
 speechlesse, and canst not speake

for thy selfe, so as sentence must
 needes passe against thee; and
 thou deliuered to the Deuill;
 whole will thou didst diligently
 execute here, that hee may now
 haue his will, and delight in thy
 endlesse torment. Oh therefore
 vse means to preuent this rufull
 condition: come out of thy sin
 betime; hye thee apace out of
 Sodome; lay aside thine owne
 folly; now take Gods warning;
 heare the ceps of Christ now
 knocking at the doore of thy
 heart; by the hammer of his
 Word, Spirit, Mercies, Iudge-
 ments. Now follow the Motion:
 let not Sathan or sin beguile thee
 any longer, to hold thee off from
 Repentance.

2 See vhy happy change and
 blessed estate, by this grace of
 Repentance.

Of all gifts a broken heart
 is the rarest and happiest: the
 humble heart in stead of lodg-
 ing

ing foule sins and lusts, becom-
meth a lodge for the highest
God, who pleaseth to dwell with
a broken and contrite heart.
What an happy change is it of a
stony heart into flesh!

2 The very first act of Re-
pentance bringeth pardon of
sin. *Psalm. 32. I said, I will confesse,
and thou forgavest. 2. Sam. 12. 13.*
David no sooner said, I haue sin-
ned, but *Nathan* said, *The Lord*
hath put away thy sinne: And the
continuance of it, bringeth and
continueth a sweet sense and as-
surance of remission in the heart.
It is not with God, as in mens
Courts, Confesse, and iudgement
runneth against thee, but in
Gods, Confesse, and the Law is
satisfied. In mens Courts, Con-
fession and Condemnation goe
together; in Gods, Confession
and Iustification. Iudge thy
selfe, and prevent the iudgement
of God.

*Panitentia
animi re-
nascens.
August.*

3 What an happy and welcome change were it of age into youth? Nature cannot worke it, grace can: The old man is put off, the new man put on: Of old men we become young, and smug againe, renewing our strength as the Eagle, *Psal. 103.*

And this change by grace fore-runne that great change by glory, and is the beginning of it: When these base earthly bodies shall become spirituall bodies; and this very peece of clay shall shine as the Sun: when corruption shall put on incorruption; and these ignorant sinfull soules shall put on a perfect image of GOD; and the whole man become like the Angels themselves. Whom these considerations cannot moue, I suppose nothing can.

Thus I haue somewhat largely intreated out of this Text, of the Practice of Repentance, in the

the Rules, Lets, Helpes, Markes
and Motiues ; I will conclude
the Treatise with that of our
Saviour, If ye heare these things,
blessed are yee if yee doe them ;
and end as I began with the
words of the Text, *If yee repent
not, yee shall all perish.* There is
no greater miserie, than to be
without miserie, no greater sor-
row, than to bee without the
sorrow of sound Repentance.

*Nemo erubescat pœnitentiam
agere, qui non erubuit pœnitenda
committere. August.*

FINIS.
